ARABIA AND ITS PROPHET

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'UMAR ENTERING JERUSALEM (*See page 31*)

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Note.—The following pages are chiefly compiled from Burckhardt, Burton, Sir William Muir, Hughes, Sell, Wherry, Osborn and Pfander. References are generally given at the end of the chapters. If obtainable the works mentioned should be studied, including the Qur'án, the English translation of which can be obtained for 1s. 6*d*.

J. Murdoch.

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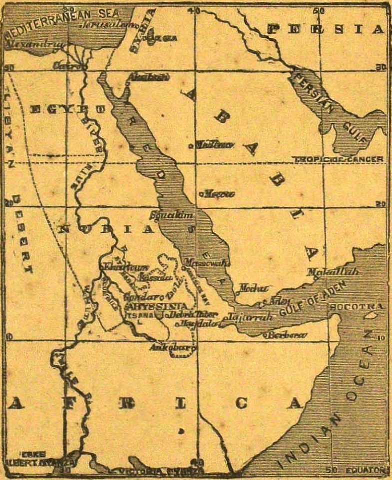
MECCA AN[illegible] HAJJ (See page 42)

ARABIA AND ITS PROPHET

ARABIA is noted for its ancient and peculiar people; but especially as the birth place of Muhammad, the founder of a religion which is now professed by about 180 millions of people, or one in eight of the earth's population.

Position and Size.—The name is supposed to be derived from the Arabic, Arabah, a desert. Its inhabitants call it Jezirah al Arab, the peninsula of Arabia. Southern Asia has three peninsulas — India in the middle, Indo-China in the east, and Arabia in the west. Arabia forms the south-western corner of Asia. It is bounded on the north by Asiatic Turkey; on the east by the Persian Gulf; on the south by the Arabian Sea; and on the west by the Red Sea. Its length, from north to south, is about 1,500 miles; its greatest breadth, from east to west, about 1,300 miles. Where it joins the continent of Asia it is about 900 miles broad. The area is about 1,200,000 square miles—one-fifth less than that of India. The population is very uncertain as no census is taken. It is variously estimated at from five to twelve millions.



Surface.—There is a high central table-land, occupying about one-third of the whole country. Around this lies an uninterrupted ring of sandy deserts; along the coast there are generally ranges of arid hills, separated from the sea by a narrow belt of sandy lowland.

The Red Sea divides in the north into the Gulfs of Suez and Akaba. Between them is the celebrated peak of Mount Sinai, 8,536 feet in height, from which the Ten Commandments were given to the Israelites.

Climate.—Arabia may be regarded as a continuation of the great African desert. It is one of the hottest and driest countries in the world. The sky is generally cloudless and the sun pours its rays on plains of burning sand. At night, during the co[ld] season, the winds are sometimes chil[ly] and piercing. In several parts, har[d]

a shower of rain falls during the whole year. The central table-land has, however, a short rainy season. The country does not contain a single navigable river. The mountain streams are quickly swallowed up by the thirsty ground.

The northern parts during the hot season are exposed to a deadly wind, called the Simoom. The air passing over the burning sand becomes nearly as hot as boiling water, while it collects choking dust. The approach of the Simoom is

THE SIMOOM

first made known by a thin haze along the horizon, which rapidly becomes thicker, and quickly overspreads the whole sky. Fierce gusts of winds follow, accompanied with clouds of red and burning sand, which often present the appearance of huge columns of dust, whirling forward. Vast mounds of sand are transported from place to place by the terrible energy of the tempest. Large caravans have been known to be buried by these mounds of sand.

On the approach of the Simoom men and animals lie flat on the ground, burying their faces in the sand till it sweeps over them.

Vegetables.—Arabia was formerly thought to be celebrated for its spices. Shakespere says, 'All the perfumes of Arabia will not sweeten this little hand.' Milton writes:

> As . . . off at sea north-east winds blow
> Sabæan odours from the spicy shore
> Of Araby the blest.

It is now known that nearly all the spices came from India and other countries to the east, while the Arabs were simply the traders who brought them.

Doura, a kind of millet, the Indian jawari, is the principal grain; but wheat and barley are also cultivated. Dates

DATE PALM

form a chief part of the food of the Arabs during a great part of the year. There are said to be upwards of a hundred different sorts of them, and they are dressed in a variety of ways. The Arabs say that 'a good house-wife may furnish her husband every day for a month with a dish of dates differently prepared.' The timber of the tree serves for rafters or firewood, the fibres for cordage, and the leaves for making baskets. The kernels, after being soaked in water, are given as food to camels, cows, and sheep.

The indigo plant is cultivated for the blue it yields, which is the favourite colour of the Arabs. The ashes of a plant are used by the common people instead of soap.

COFFEE

Coffee is the most celebrated vegetable product of Arabia, and it is grown in the south-west. It was through Arabia that Europe first becameacquainted withcoffee, and it is chiefly from Arabia that plants were obtained to extend its cultivation in other parts of the world. The produce is now comparatively small; but it is of the best quality.

Though Arabia is nearly destitute of forests, it has in some parts stretches of desert grass, furnishing admirable pasturage for horses.

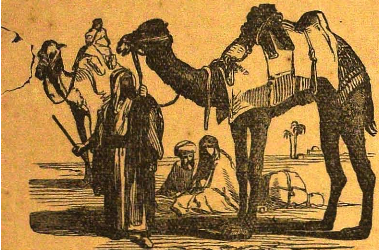
Animals.—The common domestic animals are found in Arabia. Gazelles, wild asses and ostriches frequent the oases of the deserts, where the lion, panther and jackal hunt their prey.

The Arabian horses are among the finest in the world. The wandering Arab seeks his highest happiness in his horses, and is so much attached to them that they are more his companions than his servants. Neither whip nor spur is used. They are divided into two kinds—horses of

an unknown race, and those whose de scent is known. The genealogies of horses are kept with about as much care as those of princes. The males of this noble race are sold at enormous prices, but nothing will induce the Arabs to part with the females. An Arabian horse will generally carry his master from fifty to sixty miles a day, and possesses, in an eminent de gree, the qualities of endurance, strength and good temper. The children make playmates of them.

The most characteristic of all the animals of Arabia is the camel, justly styled 'the ship of the desert.' Without its help large tracts of the country would be impassable. It is admirably adapted to its surroundings. The eye is protected by an overhanging lid; the nostril has sli

which it can open and close at will; its stomach can hold a large quantity of water which serves as a store for several days during a journey.



The milk of the camel is the common food of the Arabs, and the hair, which falls off once a year, is made into clothes and tents.

A large camel can carry a load of a thousand pounds. It kneels down to have its burden put on its back, and while being laden it bellows and is inclined to bite anything within reach. One kind is very fleet. The Arabs say, 'When thou shalt meet a heirie and say to the rider Salám 'alaikum (peace to you), ere he shall have answered 'alaika Salám (to thee peace), he will be far off and nearly out of sight, for his swiftness is like the wind.'

THE PEOPLE

The Arabs are divided into two classes—those who wander, and those who are settled. The former are called Bedouins, from the Arabic bedáwi, dwellers in the desert. The Arabs divide the world into two great bodies, first themselves, and secondly 'Ajami, or all that are not Arabs. Hindus and Mlechhas form a similar division in India. Our descriptions here will deal principally with the Bedouins for they are more closely allied with Arabia.

They are of middle size, lean, and athletic. Their eyes and hair are dark, and their complexion is brown. Living as they do in the open air their senses are very acute. They can descry distant objects on their vast plains; sounds are also caught with surprising facility. Another singular power is that of judging of footprints. The Arab knows from the trail whether the person passed on that day or several days before; whether he carried a load or not; whether fatigued or fresh. A camel can be tracked by a Bedouin even in a sandy valley where thousands of other footsteps cross the road in all directions.

Dress.—The common dress of the Bedouins consists of a coarse cotton shirt, over which is worn a mantle, with hood woven in one piece, either white or striped with white and brown. The wealthy wear, instead of this, a long gown of silk or cotton stuff. The head-dress varies greatly. The Bedouins use a square cloth of yellow or green cotton, with two corners hanging down on each side to protect

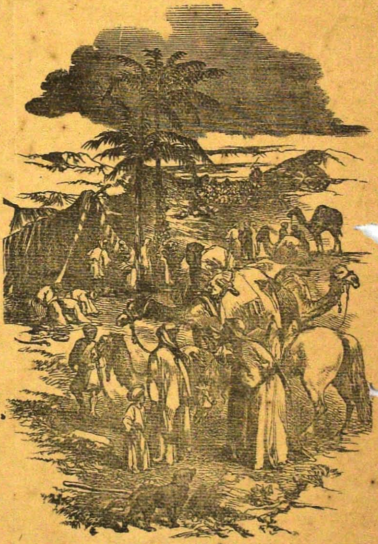
them from the sun or to conceal their features. Rich men have caps embroidered with gold, and inwrought with texts from the Qur'án. Over all these is wrapped a sash with the ends ornamented with silk or gold fringes hanging down. In winter the Bedouins throw over the shirt a cloak made of sheep-skins stitched together.

The dress of the women consists of a wide cotton gown of a dark colour, blue, brown, or black, and a cloth for the head. They go barefoot and are very fond of personal ornaments. Silver rings are frequently worn in their ears and noses. All puncture their lips and dye them blue. Some tattoo their cheeks and other parts of their bodies. They paint their eyelids and eyelashes black with antimony. The Arabs seldom allow their women to be seen. When a stranger is introduced a cry is heard warning the women to disappear at once.

Food.—A Bedouin can live on very little; the milk of a single camel and a handful of dates, dry or fried in ghee, suffice for his wants. When he can obtain it he is very fond of butter. He will swallow every morning a large cupful before breakfast, and snuffs up some of it into his nostrils. Bread is made of coarsely ground wheat baked in the ashes. Buttermilk, thickened with a little flour, is boiled and dried into balls. Flesh is cut into strips and sun-dried, and forms a favourite food during journeys. In the south rice is largely used: wherever dates grow they form one of the chief articles of diet.

An English traveller thus describes an Arab entertainment: 'After washing your hands, you sit down, throw an embroidered napkin over your knees, and with a Bismilláh, "In the name of God," by way of grace, plunge your hand into the attractive dish, changing at pleasure, occasionally sucking your finger-tips, and varying that diversion by cramming a chosen morsel into a friend's mouth. When your hunger is satisfied, you do not sit for your companions; you exclaim "Al-Hamd" (praise be to God), edge away from the tray, wash your hands and mouth with soap, and display signs of repletion, otherwise you will be pressed to eat more, seize your pipe, sip your coffee, and take your ease.'[1]

Tents.—The Bedouins live in tents made of thick goats' hair. Their height is generally seven feet; the length from twenty-five to thirty, and the breadth about ten.



ARAB CAMP

[1] Burton, *Pilgrimage to al-Madina and Mecca*, vol iii, p. 363.

A tent is divided into two apartments, one for the men and the other for the women, by a woollen cloth which is drawn across and fastened to the three middle posts.

The furniture comprises pack-saddles as well as others for riding, water-bags made of tanned camel-skins, goat-skins for milk and butter, a little bag into which may be put the hair or wool which falls from the sheep and camels on the road, a leather bucket for drawing up water from deep wells, a handmill, a mortar, a coffee-pot, a copper pan, wooden dishes, the horse-feeding bag, and an iron chain to fasten the horse's fore-feet when it is allowed to wander about eating grass.

A camp varies according to circumstances. If the tents are many they extend in a straight line, in rows three or four deep; if few they are pitched in a circle.

The horse's fore-feet are fastened together by an iron chain, and they thus feed all day about the camp. At night the mare's foot is passed through an iron ring and locked up. This ring is at one end of a chain, while the other is secured to an iron spike, driven into the ground near the tent where the owner proposes to sleep. It is therefore very difficult to steal the mare, but robbers sometimes file through the chain and carry off the prize.

Language.—Arabic belongs, like Hebrew, to what is called the Semitic family of languages, and is written from right to left. The alphabet is borrowed from the old Syriac, and was probably introduced into Arabia by Christian missionaries about the time of Muhammad. Its oldest form is known as the Kúfic, from the town of Kúfa, on the Euphrates, where many copies of the Qur'án were written. Its characters are rude, and it has letters for only sixteen of the twenty-eight Arabic consonants. This writing continued to be employed for three hundred years; but in the tenth century it was displaced by a round character, called Nashki. It is generally used in Europe for printing books in Arabic. The Ta'líq, more flowing, is largely employed by the Persians, and is therefore sometimes called the Persian character.

The alphabet consists of twenty-eight letters all of which are considered as consonants. Most of them have different forms as they are situated at the beginning, middle, or end of words. There are marks for vowels. The arrangement, like the English, is borrowed from the Phœnician.

ح	ج	ث	ت	ب	ا
ḥa	jim	tha	ta	ba	alif

The sound of one letter, غ *ghain*, is compared to the snarling of a camel.

Urdu, or Hindustani, is printed or written in the Persian-Arabic character. It has thirty-five letters, some being added to express sounds peculiar to Hindustani.

Marriage.—The greater number of Arabs content themselves with one wife. When a man desires to marry a girl he sends some friend of the family to her father, and negotiations begin. The girl's wishes are then consulted, for she is not compelled to marry against her inclination. If they agree with those of the father, and the match is to take place, the friend, holding the father's hand, says, 'You declare that you give your daughter as wife to—?' The father answers in the affirmative. The marriage day being appointed, the bridegroom comes with a lamb in his arms to the tent of the girl's father, and there cuts the lamb's throat before witnesses. As soon as the blood falls upon the ground, the marriage ceremony is regarded as completed. The men and girls amuse themselves with feasting and singing. Soon after sunset the

bridegroom retires to a tent, pitched for him at a distance from the camp: there he shuts himself up, and awaits the arrival of his bride. The girl runs from the tent of one friend to another, till she is caught at last, and conducted by a few women to the bridegroom's tent. He receives her at the entrance, and forces her into it; the women who had accompanied her then depart. This custom is a relic of the barbarous times when women were forcibly stolen away as wives.

If an Arab has evidence of his wife's adultery he accuses her before her father and brother; and if the crime be plainly proved, the father himself, or the brother, cuts her throat.

The Arabs, though generally contented with one wife at a time, frequently change them. When one of them becomes, on any slight cause, dissatisfied with his wife he separates himself from her by simply saying, 'anta ṭalaqa,' 'thou art divorced.' He then gives her a she-camel, and sends her back to the tents of her family. He is not obliged to state any reasons, nor does this circumstance reflect any dishonour on the divorced woman or her family: every one excuses him by saying, 'he did not like her.' Perhaps, on the very same day, he betroths himself to another woman; but his repudiated wife, on the contrary, is obliged to wait forty days before she can become the wife of another man, that it may be known whether or not she is pregnant by the former husband. A woman is sometimes repudiated who has borne several children to her husband. There are men about forty-five years of age who have had fifty different wives. Whoever will be at the expense of a camel may divorce and change his wives as often as he thinks fit.[1]

[1] For a full account of divorce, see Hughes, *Dictionary of Islâm*, pp. 86—9.

Children.—A name is given to an infant immediately on its birth. It is derived from some trifling accident or from some object which had struck the fancy of the mother or any of the women present at the time. Thus, if a dog happened to be near on this occasion, the infant is probably named Kelab, from kelb, a dog. Besides his own peculiar name, every Arab is called by the name of his father, and that of his tribe.

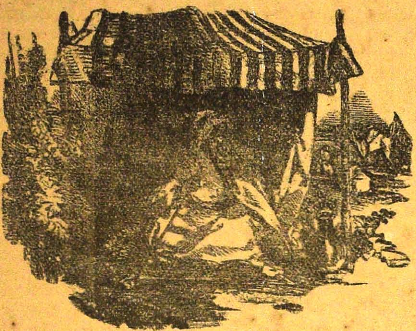
An Arab child never tells a stranger more than his own by-name, being instructed to conceal the name of his family, lest he should fall a victim to some enemy who had a claim of blood for the death of a relation.

Children are allowed to behave as they please. Instead of teaching them civil manners, a father desires them to beat and pelt the strangers who come to the tent; to steal or secrete in fun some trifling article belonging to them. The more saucy and impudent they are the more troublesome to strangers and all the men of the encampment, the more they are praised as giving indication of a future enterprizing and warlike disposition.

Salutations.—The general mode of saluting throughout the Desert is, after the salâm 'alaika, to ask ṭaiyib or 'well'? Shaking hands and kissing, after a long absence, are everywhere practised. A stranger is usually called 'uncle,' to which he replies by 'brother.'

Hospitality.—The Arabs are noted for their hospitality. A hungry Bedouin will always divide his scanty meal with a still more hungry stranger, although he may not himself have the means of procuring a supply.

The guest who enters an encampment of the Nejd Bedouins usually alights at the first tent on the right side of the spot where he entered the circle of tents. If he should pass that ten



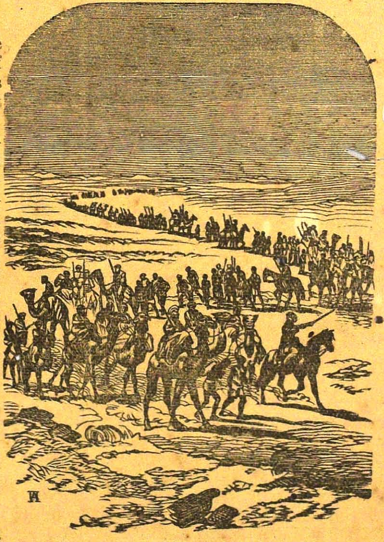
TENT DOOR

and go to another, the owner of the slighted tent would think himself affronted. Serious quarrels sometimes arise with regard to the entertainment of guests.

Caravans.—There are no roads in Arabia, and all goods are carried by camels and bullocks. On account of the many robbers travellers generally go for protection in large companies, called caravans. The Mecca pilgrims form a very large body. They are divided into companies, at the head of each is an officer. They generally travel by night. In the morning they pitch their tents, and rest several hours, and take their food. About 4 p.m. a trumpet is sounded which gives notice to all to pack up their things and prepare for the night's journey.

Sometimes large tribes of Arabs move in search of fresh pastures. A traveller thus describes the scene: 'We soon found ourselves in the midst of wide spreading flocks of sheep and camels. Long lines of asses and bullocks laden with black tents; aged women and men, no longer able to walk, tied on a heap of domestic furniture; mothers with their children on their shoulders; boys driving flocks of lambs; horsemen armed with their long tufted spears, scouring the plain on their fleet steeds; riders urging their dromedaries with their short hooked sticks; high born ladies seated in the centre of huge wings which extend from each side of the camel's hump. Such was the crowd through which we had to wend our way for several hours.'

Robbery.—The Bedouins have been styled 'a nation of robbers,' whose principal occupation is



CARAVAN

plunder, the constant subject of their thoughts. The Arabian robber considers his profession honourable, and the term robber is one of the most flattering titles that can be conferred on a youthful hero.

The Arab robs his enemies, his friends and his neighbours, provided that they are not actually in his own tent, when their property is sacred. To rob in the camp, or among friendly tribes, is not reckoned creditable to a man; yet no stain remains upon him for such an action, which, in fact, is of daily occurrence. But the Arab chiefly prides himself on robbing his enemies and in bringing away by stealth what he could not have taken by open force. The Bedouins have reduced robbery, in all its branches, to a complete and regular system.

ARAB ROBBERS IN SEARCH OF TRAVELLERS

When some Arabs set out on a plundering expedition, they clothe themselves in rags, and take a moderate stock of provisions. About a dozen will go, all on foot. When they come near the camp which is to be robbed, three of the most daring go to it at midnight, while the others await their return. One of the three endeavours to excite the attention of the nearest watch-dogs. They immediately attack him; he

flies, and they pursue him to a great distance from the camp, which is thus cleared of those guardians. Another of the three, called the robber, now advances towards the camels that are upon their knees before the tent; he cuts the strings that confine their legs, and makes as many rise as he wishes. He then leads one of the she-camels out of the camp; the others follow as usual. The third stands during this near the tent pole, holding a long and heavy stick over the entrance of the tent, ready to knock down any person who might come forth, and thus gives the second time to escape with the camels. If the robbery succeeds the two drive the camels to a little distance. Each then seizes one of the strongest camels by the tail, which he pulls with all his might. This causes the beasts to gallop, and the men thus dragged, and followed by the other camels, arrive at the place of rendezvous, from which they hasten to join the first, who has in the meantime been engaged in defending himself from the dogs. It often happens that as many as fifty camels are stolen in this manner.

Whenever a Bedouin feels himself stronger than the inoffensive peasant or the peaceable traveller he worries him with unceasing demands; and no promise can bind him to limit his rapacity. When an Arab cannot take by force he seeks bakhshish.

Government.—The government is patriarchal. The rule of the father of a family is that of which the influence is most strongly felt among the Arabs. Each little community is considered as a family the head of which exercises paternal authority over the rest. These, in the course of many wanderings, are split into several branches, that still form one tribe, without being dependent on each other. Their genealogies, however, are carefully kept, and the representative of the senior branch is always regarded with a high degree of respect. The common name for the head of a community is Shaikh from an Arabic word meaning an old man, or elder. Sometimes one is chosen as head of two or three communities, who is called Shaikh of Shaikhs. The Shaikhs have no fixed authority, but endeavour to maintain their influence by the means which wealth, talents, courage, and noble birth afford. Their prerogative consists in leading their tribe against the enemy; in conducting negotiations for peace or war; in fixing the spot for encampment; and in entertaining strangers of note; but even these privileges are limited. The Shaikh cannot declare war, or conclude peace, without consulting the chief men of his tribe. His orders are not obeyed, but his example is generally followed. Thus, he strikes his tent and loads his camels, without desiring any one to do so; but when they know that the Shaikh is setting out his Arabs hasten to join him.

Corporal punishment is unknown among the Arabs; offences of whatever nature are punished by fines. All insulting expressions as, 'You treat your guests ill,' 'You are a dog;' all acts of violence, a blow, however slight (a blow may differ in its degree of insult according to the part struck), and the infliction of a wound, from which even a single drop of blood flows, all have their respective fines fixed. The following is an example :—

Bokhyt called Djolan 'a dog.' Djolan returned the insult by a blow upon Bokhyt's arm; then Bokhyt cut Djolan's shoulder with a knife. Bokhyt therefore owes to Djolan :—

For the insulting expression 1 sheep.
For wounding him in the shoulder ... ... 3 camels

Djolan owes to Bokhyt :—

For the blow upon his arm ... 1 camel.
Due to Djolan, 2 camels and 1 sheep.

Blood-Revenge.—It is a received law among the Arabs that whoever sheds the blood of a man owes blood on that account to the family of the slain person. This law is sanctioned by the Qur'án : 'O true believers, the law of retaliation is ordained to you for the slain ; the free shall die for the free.' [Súratu'l-Baqara (ii) 173]. A friend's blood should not be avenged on any other person than the man who actually killed him ; but the Arabs claim the blood not only from the actual homicide, but from all his relations. This claim constitutes the right of 'blood-revenge' and it is never lost ; it descends on both sides to the latest generations.

The Arab regards this blood-revenge as one of his most sacred rights, indeed he holds it to be a duty. No consideration would induce him to relinquish it. Even a degenerate Egyptian fellah, in the time of Muhammad 'Alí, plunged his dagger into the breast of the man who had murdered his brother, although he knew that his own life must be forfeited for the deed. The Arabs have a proverbial saying, 'Were hell-fire to be my lot, I would not relinquish the blood-revenge.' Still, among poor tribes and in cultivated districts the fine is frequently accepted.

Protection.—If a person in danger of his life eats the smallest portion of food belonging to another the latter is bound to be his protector. If strangers are seen approaching a tent with the apparent intention of alighting there, and if the owner of the tent suspects that they belong to a hostile tribe, induced by untoward circumstances to fly for refuge which must not be refused, he cries out to them from afar : 'If you belong to a hostile tribe, you shall be stopped.' After this warning, they are not entitled to claim protection from that person, but may endeavour to find it at another tent.

An individual in the great Arabian Desert will be forgiven if he should kill a stranger on the road, but eternal disgrace would be attached to his name if it were known that he had robbed his protected guest even of a handkerchief.

War.—The Arab tribes are in a state of almost constant war against each other. It seldom happens that a tribe enjoys a moment of general peace with all its neighbours, yet the war between two tribes is scarcely ever of long duration. Peace is easily made, but broken again upon the slightest pretence. General battles are rarely fought : to surprise the enemy by a sudden attack, and to plunder a camp, these are the chief objects of both parties. This is the reason why their wars are bloodless. The enemy is generally attacked by superior numbers and he gives way without fighting, in the hope of retaliating on a weak encampment of the other party. The dreaded effects of 'blood-revenge' prevent many sanguinary conflicts. Thus two tribes may be at war for a whole year without the loss of more than thirty or forty men on each side.[1]

Early History

The early history of these Arabs is very uncertain. They divide themselves into two classes—pure and mixed. The pure Arabs claim to be descended from Joktan, the son of Eber, mentioned in Genesis x. 26. The mixed Arabs claim to be sprung from Ishmael, a son of Abraham by Hagar an Egyptian slave. It was said of Ishmael that he should 'be a wild man ; his hand will be against every man, and every

[1] The foregoing chapter is chiefly abridged from Burckhardt's *Bedouins*.

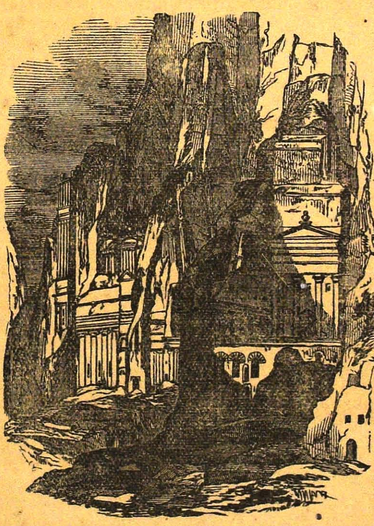
man's hand against him' and the prophecy is remarkably fulfilled in the Bedouins.

The descendants of Joktan peopled the south-west of Arabia, and the kingdom they founded there was for many centuries called the kingdom of Sheba, after one of the sons of Joktan. It embraced the greater part of Yaman. (The Queen of Sheba visited Solomon, I Kings, x. 1.) Seba and Sana were its successive capitals.

For about 2,000 years Yaman, in the south-west corner, was the most powerful Arab state. The country is superior to most parts of Arabia. Inland there is a fertile table-land, with mountains covered with luxuriant forests. The Arabs of Yaman dwelt in towns, and cultivated the soil; but their greatness lay in their trade. They were the only navigators who dared cross the seas to India and the east. In the third century of the Roman Empire every pound of silk that the Arabs sold was paid for by a pound of silver, at times even of gold. Their principal city was called Saba: and the dynasty the Himyarite. The persecution of the Christians by the last Himyarite princes led to their overthrow by the Abyssinians, A.D. 529. Still at different times the country was under a number of Himyarite rulers, the most powerful of them in the beginning of this century being the Imám of Sana. About 1872 Yaman was re-conquered by Turkey.

Divisions

Ptolemy, an ancient Egyptian geographer, divided Arabia into Arabia Petrœa, Arabia Felix and Arabia Deserta. The first included the north-west portion. It took its name from Petra, a city to the north-east of the Gulf of 'Aqaba. It stood in a narrow valley, with steep rocks rising on each side. The original inhabitants were 'dwellers in clefts of the rocks.' Along the rocky walls there are rows of tombs, hewn out of the solid stone, and ornamented with facades or fronts. They were probably at first dwelling-places; but they were changed into tombs when houses were built in the valley. About the year 300 B.C. the city fell into the hands of an Arab tribe, who carried on a great transit trade between east and west. It was afterwards destroyed by the Muhammadans, and for 1,200 years its very site was unknown to Europeans.



PETRA

The ruins were first discovered about . 1812.

rabia Felix, the Happy, included the st and south-west coasts. It was so ed from an incorrect translation of the d Yaman, which does not mean 'happy,' but the land lying to the right of Mecca. Arabia Deserta included the whole of the dimly-known interior.

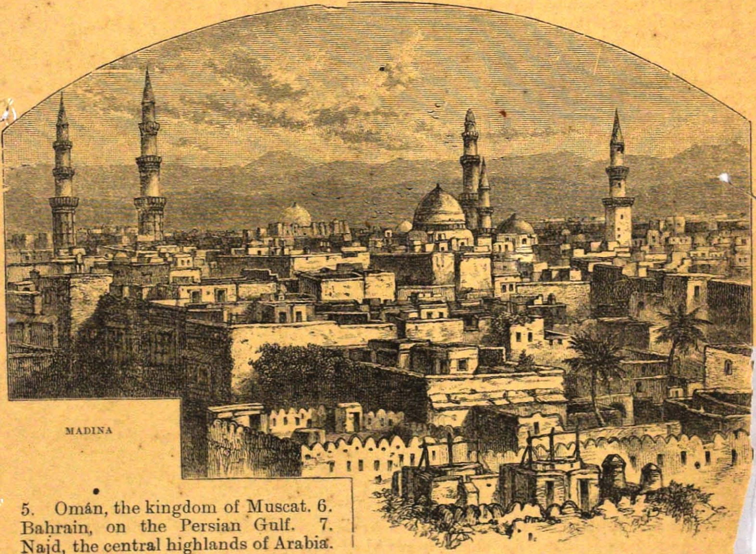
The divisions of the Arab geographers are as follows :—

1. The Desert of Sinai, north of the Red Sea. 2. The Ḥijáz, Land of Pilgrimage. 3. Tehama and Yaman, along the Red Sea, south of Ḥijáz. 4. Hadramaut, the region along the southern coast. 5. Omán, the kingdom of Muscat. 6. Bahrain, on the Persian Gulf. 7. Najd, the central highlands of Arabia.

Turkey claims Ḥijáz and Yaman on the Red Sea and the maritime district on the Persian Gulf. Egypt holds the Sinai Peninsula, and the old Land of Midian, stretching southward from the Gulf of Akaba. The chief independent native states are Omán, and Najd, in the interior, the country of the Wahhábis. Ḥadramaut is split up into numerous little states. England possesses Aden and the island of Perim at the south of the Red Sea.

Cities

Yembo, or Yambo, is the port of Madína, as Jeddah is of Mecca. Here the Turkish territory begins and the Egyptian ends.



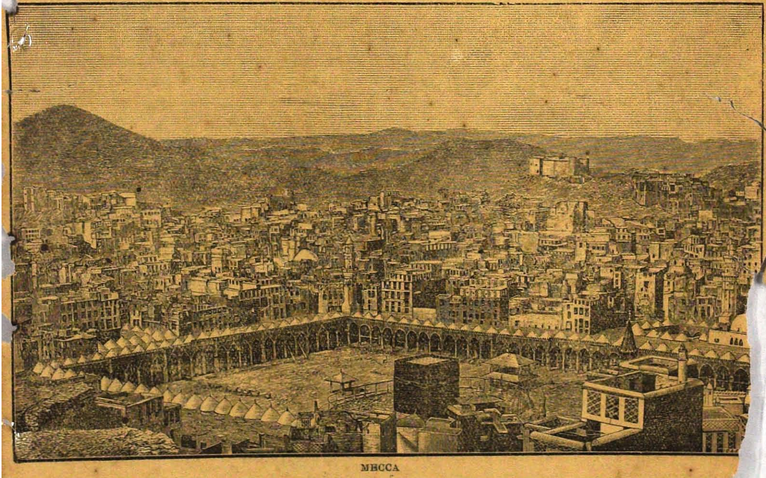
MADINA

The town is built on the edge of a barren plain that extends between the mountains and the sea, and fronts the northern extremity of a narrow winding creek. Viewed from the harbour, it is a long lin of white buildings. The houses are roug ly built of limestone and coralline. T town has a considerable amount of tra

JEDDAH

Madina (City), or al-Madínatu'n-Nabi the ... of the Prophet), the second capital of ...áz, is situated about 270 miles north ... Mecca, and 140 miles north-east of ...nbo. It consists of three principal ...ts—the town, the fort, and suburbs. Madína is about half the size of Mecca, and contains about 16,000 inhabitants. It is surrounded by a wall about forty feet high, which renders it the chief stronghold of Ḥijáz. The streets are deep and narrow, paved only in a few places. The houses are flat-roofed, and double storied. The chief building is the Great Mosque. The ḥujra (chamber) in which Muḥammad died and was buried was originally the chamber allotted to 'Áyesha his favourite wife. It is irregular in shape, separated from the Mosque, but within its enclosure. Inside the ḥujra are supposed to be the three tombs of Muḥammad, Abú Bakr, and 'Umar, with a space reserved for the grave of the Lord Jesus Christ who, Muslims say, will again visit the earth, die and be buried at Madína. Nothing is visible but costly carpets, with three inscriptions in large gold letters, stating that behind them lie the bodies of the Prophet and the two Khalífas.

Jeddah is the port on the Red Sea where pilgrims for Mecca land, and embark on their return home. Ships enter the harbour by narrow passages through coral reefs. The town has an attractive appearance from the harbour. It presents a long frontage of flat-roofed white houses, many of which have a number of large carved and latticed windows, while several minarets stand up from the mass of the



MECCA

houses. Outside the town is shown what is called the tomb of Eve, the first woman; she is made an enormous giantess, about 300 cubits in height! The unceasing cry of the place is bakhshísh!

Mecca is about sixty-five miles east of Jeddah. The intervening country is first a sandy plain, and then rugged hills with rocky defiles. The city stands in a narrow sandy valley, running north and south, and the chief part of the city is where the valley is widest, while in the narrowest part there are single rows of houses only or detached shops. The surrounding rocky hills, from 200 to 500 feet in height, are barren and destitute of trees. Most of the town is situated in the valley itself, but there are some parts built on the sides of the hills. The streets though broader than those of eastern cities are unpaved, very dusty in summer, and muddy in the rainy season. The houses are lofty, with numerous windows that face the street, and they are divided into numerous small apartments which are let to pilgrims. The only public place in the body of the town is the large square of the great mosque, which is enlivened during the pilgrimage by a great number of well-stored shops.

Mecca is badly supplied with water, for all the well water is brackish. The famous well, Zamzam, yields a large supply; but the water has not a good taste. The best water is brought from Mount 'Arafát, some miles distant.

The town is governed by a Sharíf, chosen from the Saiyids, the reputed descendants of Muhammad; but they hold thier authority from the Turkish Sultan. Mecca is considered so sacred by the Muhammadans that it is death to a Christian to enter it; but it has been visited, by several travellers in disguise. A few years ago a young Musalmán photographer took some photographs during the pilgrimage, and the front[illegible] piece is from one of them.

The inhabitants have two kinds of employment—trade and the service of the temple. They are thus described by Captain Burton:—

'The Meccan is a covetous spendthrift. His wealth, lightly won, is lightly prized. Pay, pensions, stipends, presents, and the "Ikram" here, as at Madina, supply the citizen with the means of idleness. With him every thing is on the most expensive scale, his marriage, his religious ceremonies, and his household expenses. His house is luxuriously furnished, entertainments are frequent, and the junketings of the women make up a heavy bill at the end of the year. It is a common practice for the citizen to anticipate the pilgrimage season by falling into the hands of the usurer.

'The most unpleasant peculiarities of the Meccans are their pride and coarseness of language. They look upon themselves as the cream of earth's sons, and resent with extreme asperity the least slighting word concerning the Holy City and its denizens. They plume themselves upon their holy descent, their exclusion of infidels, their strict fastings, their learned men, and their purity of language. In fact, their pride shows itself at every moment; but it is not the pride which makes a man too proud to do a dirty action. The Meccans appeared to me distinguished, even in this foul-mouthed East, by the superior licentiousness of their language. Abuse was bad enough in the streets, but in the house it became intolerable.'[1]

Mocha is a seaport at the head of a little bay, near the Strait of Báb-al-Mandeb. All around the shore is a hot sandy waste. It was formerly celebrated for its trade in coffee, noted for its superior quality. Its trade has much declined. **Hodeida**, to the northward, is now the more important seaport.

[1] *Pilgrimage to al-Madina and Mecca*, vol. iii, pp. 328, 331.

Sana is an inland city, situated in a valley, about 120 miles from the sea. surrounded by high walls, and including the gardens is about five and half in circumference. It was once the al of the Imáms of Yaman.

Aden is a peninsula and town on the south-west coast of Arabia. The peninsula consists of hills of volcanic origin, about 1,780 feet in height, joined to the mainland by a narrow sandy isthmus. The Arabs called it Aden or Eden (Paradise) on account of its climate and great commerce for which it was celebrated from early times. It was sometimes called the 'Roman Mart.' It had large cisterns for collecting the rain water from the hills which surround it. When ships began to sail round the Cape of Good Hope Aden declined, until in 1838 it was only a small village. During that year the Sultan of the country agreed to cede it to the English, though he afterwards repented of his agreement. In 1839 Aden was taken by the English. The opening of the Suez Canal has greatly increased its importance for it has now about 30,000 inhabitants, and is strongly fortified.

Muscat, a seaport on the south coast of the Gulf of Omán, has a good harbour, and is a place of considerable trade. It is a fortified town, surrounded by gardens, and is the capital of the independent Arab State of Omán. The sovereigns are usually called the Imáms of Muscat. At one time they had extensive possessions in Eastern Africa. In 1856 the Imám appointed one son to succeed him in Zanzibar, and another to inherit the sovereignty of Muscat. The latter was murdered by his son in 1868, but the murderer was soon driven out by his uncle Saiid Turki. The government at present is unsettled.

Raid, near the centre of Arabia, is the capital of the Wahhábis of Najd. It has an estimated population of 40,000.

Early Religion of the Arabs

The Arabs originally worshipped one supreme God, the Creator and Lord of the Universe, whom they called Alláh Ta'álá, the Most High God.

Star Worship.—The worship of the heavenly bodies was probably the earliest form of idolatry. The Arabs, observing the changes of the weather to happen at the rising and setting of certain stars, were led to ascribe to them divine power, and to think themselves indebted to them for the rains. It is said that the ancient Arabs had seven celebrated temples, dedicated to the seven planets. The temple at Sana was built in honour of Venus; that at Mecca was consecrated to Saturn. Although all the stars were reverenced each tribe chose some one as the special object of their worship. Thus one tribe chiefly worshipped the Sun, another Jupiter, and a third Sirius the Dogstar.

Stones.—Stone worship prevailed at an early period among the Arabs, as among many other nations. The prophet Isaiah, 2,500 years ago, refers to the offerings to stones among the Jews. The most celebrated object of this kind was the black stone at Mecca, set in the corner of a square building, called the Ka'ba.

According to Muslim writers, the Ka'ba was first constructed in heaven, 2,000 years before the creation of the world. Adam, the first man, built the Ka'ba on earth, exactly below the spot its perfect model occupies in heaven, and 10,000 angels were appointed to guard the structure, who appear, however, to have been often very careless in their duty. Abraham and his son Ishmael are

said to have rebuilt it after the Flood. When doing so they wanted a stone to mark a corner of the building, and Ishmael started in search of one. As he was going the angel Gabriel met him, and gave him the famous black stone. It is shaped somewhat like an egg, about seven inches in length. At first it was whiter than milk; but it has become black from the sins of those who touched it. It may have fallen from the sky. In the Calcutta Museum may be seen a collection of such stones, called aerolites.

The name Ka'ba, means a square. It is a plain square building, without any windows, and but one door. It is also called Baitu'lláh, the 'house of God.' At first the Ka'ba was open at the top, and therefore it was exposed to torrents of rain which destroyed it. When Kussai ibn Kiláb rebuilt it he put on a roof.

Idols.—Few of the idols of the ancient Arabs are mentioned by name in the Qur'àn. 'Have ye considered al-Lát, al-'Uzza, and Manát, the third?' [Súratu'n-Najm (liii) 19-23]. Al-Lát, is supposed to mean 'the goddess.' It was the chief idol at Ṭá'if. Al-'Uzza was probably the planet Venus; but it was worshipped under the form of a babul tree. Manát was a large sacrificial stone. Wadd was worshipped in the form of a man; Suwa was a female deity; Yaghus was in the form of a lion; Ya'uk in the shape of a horse; Nasr had the image of an eagle. In front of the Ka'ba was the great image of Hobal, the guardian deity of Mecca; other idols, three hundred and sixty in number, were ranged around.

Religious Observances at Mecca.—Kussai, from whom Muḥammad was the fifth in descent, is said to have been the first of the Quraish to assert the right of his tribe to the guardianship of the Ka'ba. He was born about A.D. 400, and he brought within the valley many of his tribe [illegible] had previously lived in the mount[illegible] The town was laid out anew, and to [illegible] family was allotted a separate qua[illegible] Kussai had the keys and control o[illegible] Ka'ba, the giving of drink to the pilgr[illegible] and the providing them with food. The religious observances were, in substance, the same as in the time of Muḥammad, and with some modifications the same as are practised at the present day. The grand centre of the religion was the Ka'ba; to visit which, to kiss the black stone, and to make seven circuits round the sacred building, was at all times regarded as a holy privilege. There were also the Lesser and Greater Pilgrimages, which will afterwards be described.

LIFE OF MUḤAMMAD

MUḤAMMAD, the prophet of Arabia, was born at Mecca, A.D. 570. He sprang from the Quraish, a tribe that ruled over the city and its neighbourhood. His father was 'Abdu'lláh, the son of 'Abdu'l-Muṭṭalib, a leading citizen; his mother's name was Amina. While 'Abdu'lláh was on a trading trip he died at Madína, and soon after Ámina gave birth to a son. When news of this was brought to 'Abdu'l-Muṭṭalib, he went to the house of Ámina, and taking the child in his arms he gave thanks to God, and called him Muḥammad, 'the praised one.'

It was the custom for Quraish mothers to give their infants out to nurse with some Bedouin tribe to gain for them the healthy air of the desert. Muḥammad was intrusted to Halima, who after two years weaned the infant, and brought him back to Ámina. Delighted with his healthy look, the mother said, 'Take the child with thee back again,

... much do I fear for him the unwhole-...e air of Mecca,' so Ḥalima took him ... When two years more were end-... she appeared again, but this time ...bled in mind. The child had a fit, ...ch made Ḥalima think that he was possessed of a devil. She was persuaded to carry him back once more; but other fits having occurred she restored him to his mother when five years of age. Muḥammad long retained a grateful recollection of Ḥalima's care.

In his sixth year Muḥammad was taken by his mother to Madina; but on the return journey she died. The boy was then taken care of by his grandfather, who also died two years afterwards. The child was then committed to the care of his paternal uncle, Abú Ṭálib. When Muḥammad was twelve years old he was taken by his uncle on a mercantile journey to Syria.

The youth of Muḥammad passed without any other incidents of interest. He was employed, like other lads, in tending the sheep and goats of Mecca upon the neighbouring hills and valleys. Many years after when passing near some shrubs with purple berries, he cried, 'Pick me out the blackest ones, for they are sweet. Even such I used to gather, feeding the flocks in the valley of Mecca; and truly no prophet hath been raised up but first he hath done the work of a shepherd.'

First Marriage.—When Muḥammad had reached his twenty-fifth year, on the recommendation of Abú Ṭálib, he entered the service of Khadija, a rich widow of Mecca. He went with her trading caravan as far as Syria, and Khadija was so pleased with him on his return that she offered to marry him. Muḥammad agreed, although she was forty years of age and had been twice married. She bore him two sons and four daughters. Both sons died in infancy.

Personal appearance—He was somewhat above middle height. His figure was spare, but commanding. His head was massive, with a broad and noble forehead. Thick black hair, slightly curling, hung over his ears; his eyes were large, black and piercing; his eyebrows arched and joined; his nose high and aquiline; and a long, bushy beard rested on his breast. When excited, the veins would swell across his ample forehead. His eyes were often bloodshot, and always restless. Decision marked his every movement. He used to walk so rapidly that the people half ran behind him, and could hardly keep up with him.

'Áyesha, one of his wives, when asked what Muḥammad was like said, He was a man just such as yourselves; he laughed often and smiled much. At home he would mend his clothes and cobble his shoes. He used to help me in my household duties; but what he did oftenest was to sew. He used to eat with his thumb and two fore-fingers; and when he had done, he would lick them, beginning with the middle finger. He had a special liking for sweetmeats and honey. He was also fond of cucumbers and undried dates. When a lamb or a kid was being cooked Muḥammad would go to the pot, take out the shoulder, and eat it. He never travelled without a tooth-pick. 'Áyesha used to say that the prophet loved three things—women, scents and food.

Muḥammad at one time was very poor, but later in life he had twenty milch camels, which yielded every evening two large skinsful of milk. He had also seven goats. He would say, 'There is no house possessing a goat but a blessing abideth thereon; and there is no house possessing three goats but the angels pass the night

there praying for its inmates until the morning.'

Rebuilding of the Ka'ba.—The Ka'ba having been injured by a flood had to be rebuilt. A quarrel arose among the leading families as to which should deposit the black stone in its place. It was agreed that the first citizen approaching the temple should decide between them. Muḥammad then came in sight. He had been called 'the Faithful One,' and all cried, 'we are content.' Spreading his mantle on the ground he bade them place the stone upon it. 'Now,' said he, 'let a chief man from each of you seize a corner of this mantle and raise the stone.' When it had reached the proper height Muḥammad, with his own hand, guided it home. The building was then completed. A black curtain was afterwards thrown over the edifice and hung like a veil all round.

To make up for the loss of his own son Muḥammad about this time adopted his cousin 'Alí, son of Abú Tálib, then about six years old. He also admitted Záid, a slave presented to him by Khadíjá, to a like relation.

From his first Prophetic Claims to his Flight to Madína

First Dreams of Inspiration.—About Muḥammad's fortieth year the idolatry and moral debasement of his people pressed heavily upon him, and his soul was troubled with questionings as to what might be the true religion. He often retired to meditate in a cave on the side of Mount Hirá' two or three miles from Mecca. The outlook was dreary; only barren black and grey hills and white sandy valleys met the eye. Thither he would stroll and remain for days together, his faithful wife joining him at times. It was probably at this period that he composed some of the chapters of the Qur'án which express the yearnings of inquirer. At times we are told that mind was so troubled that escape suicide was suggested. Once when ing a precipice with that object, it is that he was suddenly arrested by angel Gabriel seated on a throne in the sky, and calling, 'O Muḥammad, thou art the Prophet of the Lord, I am Gabriel.' There were times at which the excitement took the shape of a trance or vision. At the moment of inspiration, the tradition says, sweat dropped from his forehead and he fell to the ground. Once as he was wrapped in his garment and lay stretched upon his carpet Gabriel is said to have again addressed him, bidding him, 'Arise and preach!' Muḥammad then believed himself to be a commissioned apostle, the Prophet of God sent to reclaim a fallen people.

Early Ministry.—The first convert of Muḥammad was his wife Khadíja; the two next were 'Alí and Zaid, his adopted children, and afterwards his friend Abû Bakr, a prosperous merchant. Others followed till he had about forty adherents. When he began to preach publicly he called the new way Islám, or 'surrender' to the will of God.

The Meccans at first gave little heed to the teaching of Muḥammad; but no sooner did he condemn their idols than they became angry, and sought to persecute the new converts. Zaid was attacked while leading a party in prayer. He defended himself and struck one of his opponents with a camel's goad. This was the first blood spilt in the cause of Islám.

As the number of believers increased so did the enmity of the persecutors. Muḥammad recommended such of his followers as were without protection to seek an asylum in a foreign land, and some went for a time to Abyssinia. He even tried to arrange a compromise with the Meccans

admitting their gods into his system ntercessors. He recited the following s as inspired:

> And see ye not al-Lát and al-'Uzzá,
> And Manát the third besides?
> —Súratu'n-Najm (liii) 19—23

These were the three protecting deities of Mecca. To these words Muḥammad added,

> These are exalted goddesses,
> And verily their intercession is to be sought.

The idolaters were reconciled, and bowed before the God of Muḥammad. But he soon repented of what he had done. And after a time he recalled the concession, and gave forth the passage as it is now found in the Qur'án:

> 'What! shall there be male progeny unto you and female unto him?
> That were indeed an unjust partition.
> These are nought but names which ye and your fathers have invented.'

The Meccans were angry; so the persecution was resumed more bitterly than ever.

In the sixth year of his mission, Muḥammad was joined by two leading citizens of Mecca, Ḥamza, his uncle, and 'Umar. Ḥamza was so noted for his bravery that he was called the 'Lion of God.' 'Umar was formerly a persecutor, but suddenly he made the confession, 'Verily I testify that thou art the prophet of God.' Filled with delight Muḥammad cried aloud, Alláhu 'Akbar—' God is great!'

The Quraish, alarmed at the progress of Muḥammad, tried for a time to suspend all dealings with him and his followers; but the interdict had to be cancelled.

In the tenth year of his mission and the fiftieth of his life, Muḥammad lost his faithful wife Khadíja. She was sixty-five years old when she died. Abú Ṭálib, his uncle and guardian, died a few weeks afterwards. Khadíja was the only wife of Muḥammad during her lifetime, and his grief at first was inconsolable; but within two months he married Sauda a widow. He also betrothed himself to 'Áyesha, the daughter of his friend Abú Bakr, then only seven years of age.

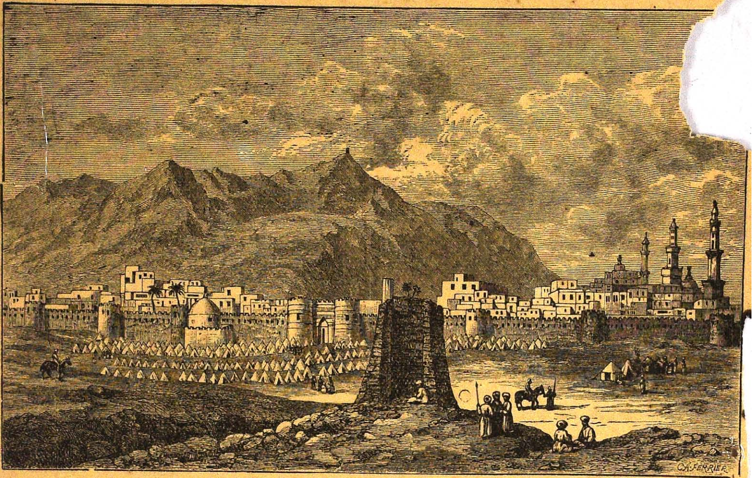
Soon after the death of Abú Tálib, Muḥammad, with Zaid, went to Ṭa'if, a city to the east of Mecca. The people had an idol of their own, with its rival worship, and insulted Muḥammad. They hooted him and Zaid through the streets, and pelted them with stones. Blood flowed from the limbs of Muḥammad, and his companion was wounded in the head. On his way back to Mecca he said that a company of Jinn, or spirits, pressed around him to hear the preaching of Islám, and when he had ended he says they admonished the people to obey the preacher of God.[1]

The Hijra, or Flight—Madína, as already mentioned, is about 270 miles north of Mecca. At the yearly pilgrimage, twelve worshippers from that city accepted Islám, and plighted their faith to Muḥammad. This was called 'the first pledge of 'Aqaba,' so called from the 'defile' where they met at night. The twelve on their return to Madína became zealous missionaries of Islám, and the faith spread from house to house. They wrote to Muḥammad for a teacher able to instruct inquirers.

The hopes of the Prophet were now fixed on Madína. Until his breach with the Jews, the temple of Solomon in Jerusalem was his Qibla, the place to which he turned in prayer. His imaginations by day reappeared in the visions of the night. He dreamed that he was swiftly carried by Gabriel on the white-winged horse, called Buráq, from Mecca to Jerusalem.

Muḥammad himself thus describes it in Súratu Baní Israel (xvii) 1:—

[1] See Súratu'l-Aḥqáf (xlvi).



MADINA

'Praise be to Him who by night carried his servant from the sacred temple at Mecca to the further temple, the environs whereof we have blessed, that we might show him some of our signs. Verily he it is that heareth and that seeth.'

In the '*Mishkátu'l-Masábiḥ*' Muḥammad is represented as saying:

'Whilst I was sleeping upon my side he (Gabriel) came to me, and cut me open from my breast to below my navel, and took out my heart, and washed the cavity with Zamzám water and then filled my heart with Faith and Science. After this a white animal was brought for me to ride upon. Its size was between that of a mule and an ass, and it stretched as far as the eye could see. The name of the animal was Buráq. Then I mounted the animal and ascended until we arrived at the lowest heaven, and Gabriel demanded that the door should be opened.'

In the seventh heaven he saw Abraham. Fifty prayers a day were then ordered, but Muḥammad got them reduced to five. This journey is called the Miráj, or 'ascent.'

Muḥammad, in the morning, told every one around him that during the night he had been praying in the temple at Jerusalem. The story was ridiculed till Abú Bakr, his father-in-law, declared his belief in the journey as a matter of fact. Upon the rock on which the mosque of 'Umar stands in Jerusalem there is still shown what is called the print of Muḥammad's foot as he leaped therefrom upon Buráq.

Another year passed away without any progress at Mecca, while tidings reached Muḥammad of the growth of Islám at Madína. When the time of pilgrimage came, he found himself surrounded by an enthusiastic band of disciples from Madína,

..o placed their life and property at his ..vice. The Quraish became greater ..mies than ever, so Muhammad deter-..ed to quit Mecca, and said to his ..owers, 'Depart ye to Madína, for the ..rd verily hath given you brethren there and a house wherein ye may take refuge.'

At the end of two months nearly all had left for Madína except Muhammad and Abú Bakr with their households. The Quraish then determined to slay Muhammad; but being warned of their design he fled with Abú Bakr to a cave near Mecca, where he hid himself three days. Here miracles are reported to have happened; and it is alleged that a spider wove her web across the mouth of the cave, and branches sprouted over it on which wild pigeons settled. On the evening of the fourth day Muhammad and Abú Bakr set out for Madína. It was the twenty-fifth June, A.D. 622, when Muhammad was fifty-three years of age. This is called the Hijrá, or Flight.

From the Flight to the Conquest of Mecca

Muhammad at Madina.—The first year of Muhammad's residence at Madína was chiefly occupied in building the great Mosque, and in providing houses for himself and his followers. Shortly afterwards he celebrated his marriage with 'Ayesha, then a girl of ten years.

Muhammad was now the recognized chief of Madína. At Mecca he was the admonisher; at Madína he was the legislator and warrior, and the portions of the Qur'án revealed there differ in character from the rest.

'The Meccan refugees at Madina,' says Osborn, 'who had no property of their own were reduced to great distress. They slept under the covered part of the Mosque, and depended for their food upon charity. There was another means of livelihood, congenial to the Arab mind, and carrying with it no stain of disgrace or immorality; this was robbery. Why should not the Faithful eke out their scanty means by adopting this lucrative and honourable profession, which was open to every one who had a sword and knew how to use it? The infidels of Mecca who had driven them from their ancestral homes were merchants. Their caravans, laden with wealth of all kinds, were continually passing between Arabia and Syria. Surely to despoil these infidels and employ their property to feed the hungry and clothe the naked among the people of God would be a work well-pleasing in His sight. Muhammad was not long in obtaining a revelation to the effect that a sanction was given to those who, because they have suffered outrages, have taken up arms and God is well able to succour them, those who have been driven forth from their homes wrongfully, only because they say, "Our Lord is the God."[1] Parties were accordingly organized and despatched in different directions to intercept the Meccan caravans. To fight on the path of God, to give freely for the cause of God, were represented as among the highest virtues of the Faithful. And thus was the first advance made in the conversion of the religion of Islám into the religion of the sword.'[2]

During the sacred months war was forbidden among the Arabs, and caravans travelled unarmed. Muhammad sent out a small party under 'Abdu'lláh ibn Jahsh to lie in wait for the caravans of the Quraish. One came on with only four men besides the camel drivers. Muhammad's followers, pretending to be pilgrims, attacked the caravan unawares, killed one of the four men and took two prisoners

[1] Súratu'l-Hajj (xxii) 40-1.
[2] *Islám under the Arabs*, pp. 46, 47.

but the fourth escaped. They then returned to Madína with the whole booty. A native historian says: 'It was the first booty that the Muslims captured; the first prisoners they seized; the first life they took.'

The Arabs were displeased that Muḥammad allowed war and plunder during the sacred months, so he sought to justify it by a pretended revelation. In Suratu'l-Baqara (ii) 214, he says:

'They ask thee concerning the sacred month, and whether they may war therein: Answer, To war therein is grievous; but to obstruct the way of God, and infidelity towards Him, and to keep men from the holy temple, and to drive out his people from thence, is more grievous in the sight of God, and temptation is more grievous than to kill.'

Muḥammad heard that a very rich caravan of the Quraish was on its way from Syria to Mecca, and he determined to plunder it. He went out to attack it with three hundred and five men. The Quraish of the caravan, with others who joined them from Mecca numbered about a thousand. In the battle which took place at Badr, about fifty of the Quraish were slain, and about as many taken prisoners, while Muḥammad lost only fourteen. Among the killed was Abú Jahl the leader of the caravan, a great opponent of Muḥammad at Mecca. When his head was cast at Muḥammad's feet it is said that he exclaimed, 'It is more acceptable to me than the choicest camel of Arabia.' After the battle was over two of the prisoners were executed; some of them declared themselves believers and were set free, the rest were kept for ransom.

There was a sharp contention about the division of the spoil. Muḥammad, in the name of God, assumed possession of the whole. It was God who had given the victory, and to God the spoil belonged. Afterwards he gave the following ordinance which is recognized to this day by the Musalmáns: 'Know that whatever thing ye plunder, verily one-fifth thereof is for God and for the Prophet.'[1] Muḥammad obtained one-fifth; the remainder was divided equally.

The battle took place on a stormy winter day. A piercing blast swept over the valley. 'That,' said Muḥammad, 'is Gabriel with a thousand angels flying as a whirlwind at our foes.' Another and yet another blast: it was Michael and after him, Seraphel, each with a like angelic troop. It was no great wonder that 305 men, aided by 3,000 angels, should defeat 1,000. But there have been many instances in which a small band have defeated ten times their number without the help of angels.

The battle of Badr is memorable as the occasion on which Muḥammad first drew the sword in assertion of his claim as the commissioned apostle of the Most High God. The victory was alleged to be a sign of its truth, and Muḥammad was received in triumph on his return to Madína.

The first blood shed at Madína with the countenance of Muḥammad was a woman's. Asma, daughter of Merwán, belonged to a family which still clung to the ancestral faith. She made no secret of her dislike to Islám, and being a poetess composed verses on the folly of putting faith in a stranger who had slain so many of his own people in battle. These verses quickly spread from mouth to mouth. The Muslims were offended, and 'Umair, a blind man of the same tribe, vowed that he would kill her. In the dead of night he crept to the apartment where Asma with her children lay asleep. Feeling stealthily, he removed her suck-

[1] Súratu'l-Anfál (viii) 42.

babe, and plunging his sword into breast, so transfixed her to the couch. morning, in the mosque at prayer, air acquainted Muhammad (who was e of the design) with what he had . Turning to the by-standers Muhammad said, 'Behold a man that hath assisted the Lord and His prophet. Call him not blind, call him rather 'Umiar, *the seeing*.' On his way home 'Umiar encountered members of the family who taxed him with the murder. He avowed it openly and threatened the whole clan of them with the same fate. They were alarmed and succumbed before the determined attitude of the Muslim party. In short, the only alternative to a hopeless blood-feud was now the adoption of Islám.

A few weeks later another foul murder was committed on Abú Afak, an aged Jewish proselyte, whose offence was similar to that of Asma. 'Who will rid me of this pestilent fellow?' said Muhammad to those about him; and not long after one of his followers fell unawares on the unfortunate man as he slept in his courtyard, despatched him with his sword, and escaped unrecognized. Horror at his death-shriek seized the Jews; and there was good reason for it.

Madína was founded by refugee Jews from Syria, and they were still numerous in it. Muhammad at first tried to gain them over by representing himself as only a teacher of the creed of Abraham: but they refused to acknowledge him as a prophet. Muhammad now felt himself strong enough to use force. The members of one of the Jewish tribes were goldsmiths and they lived in a fort outside the city. Muhammad summoned them to acknowledge him as the apostle of God, lest that should overtake them which at Badr had befallen the Quraish. The Jews steadfastly refused; but an insult offered to a Muslim maiden gave Muhammad a pretext for an attack on them. Placing the great white banner, fresh from the field of Badr, in the hands of Hamza, he marched forth against the tribes and besieged their fort. At last they surrendered. One by one as they came out they were pinioned for execution. 'Abdu'lláh ibn 'Ubai could not bear the sight, and begged for mercy; but Muhammad turned away. Then seizing him by the arm, 'Abdu'lláh repeated his request. 'Let me alone,' said Muhammad. But 'Abdu'lláh did not relax his grasp. 'Wretch, let me go,' cried the prophet. 'Nay,' answered 'Abdu'lláh 'I will not let thee go until thou showest mercy on my friends who stood by me on the day of battle.' 'Then let them go' said Muhammad sullenly, 'The Lord curse them and him too!' They were set at liberty but banished; and all their houses and goods were distributed among Muhammad and his followers.

About this time Muhammad took a third wife, Hafasa, the daughter of 'Umar. There was much rivalry between Hafasa and 'Áyesha; but the latter succeeded in maintaining her supremacy. Muhammad's marriages at Madína were all unfruitful. It was through his youngest daughter Fátima that his race was to be perpetuated. When seventeen years of age, she was given in marriage to 'Alí, then twenty-five. Within twelve months she gave birth to Hasan, and the year after to Husain.

Battle of Uhud.—At Mecca there was a burning thirst to revenge the defeat at Badr. Twelve months afterwards, 3,000 Quraish marched northwards, and encamped at Uhud, a mountain three miles north-east of Madína. Muhammad, clad in armour, led out his army of 1,000 men, halted for the night, and at early dawn advanced on Uhud. He was soon abandoned by 'Abdu'lláh with 300 of h

followers. In the battle that ensued, the Muslims were defeated. Khálid, commanding the right wing of the Quraish, raised the cry, 'Muḥammad is slain!' The confusion of the Faithful was great and defied all the attempts of Muḥammad to rally them. He himself was wounded in the face. The retreat, however, was ably conducted, and the Quraish did not attempt a pursuit. Seventy Muslims were slain, and Muḥammad comforted their friends by counting them martyrs in God's cause and alive with Him.

Fresh Marriages.—Two years afterwards Muḥammad added two wives to the four he already had, thus exceeding the legal number to which he restricted his followers. A few months later he added another, although he had almost reached the age of three-score years.

Happening one day to visit the house of his adopted son Zaid, and not finding him at home, he accidentally saw his wife Zainab unveiled. Smitten with her beauty, Muḥammad exclaimed, 'Praise belongeth unto God who turneth the hearts of men even as He will.' These words were overheard by Zainab, who, proud of her conquest, told her husband of it. Zaid went at once to Muḥammad and offered to divorce his wife for him. At first Muḥammad refused, for it was a thing unheard of to marry the divorced wife of an adopted son; but Zaid carried out his proposal. Muḥammad at last resolved to have her. Sitting by 'Áyesha, he professed to have a revelation from God, and said, 'Who will run and tell Zainab that the Lord hath joined her to me in marriage?' Zainab was overjoyed and gave the messenger all the jewels she had on her person.

The marriage caused great scandal and [t]o save his reputation Muḥammad sought [t]o justify his conduct by affirming that it [w]as done by God's command.—Súratu'l-[Aḥ]zab (xxxiii) 37.

'And when Zaid had asked to div[orce] her, We joined thee with her in marr[iage] that there might hereafter be no o[bjection] to believers in marrying the wives of [their] adopted sons after that they have div[orced] them.' [1]

Zainab afterwards used to vaunt herself as the one wife of Muḥammad who had been given in marriage by God Himself.

The same Súra (49), allows Muḥammad more wives than the legal number:—

'O Prophet, we have allowed thee thy wives whom thou hast dowered, and the slaves whom thy right hand possesseth... and any believing woman who has given herself up to the Prophet, if the Prophet desireth to wed her; a privilege for thee above the rest of the Faithful.'

In Súratu'l-Aḥzab (xxxiii) 59, rules are laid down for the seclusion of women, especially in the case of Muḥammad's wives. The latter were not to be spoken to but behind a curtain, and it was said that God had forbidden them ever marrying again.

During his residence at Madína Muḥammad gratified the ruling passion of the Arabs and gained many adherents by numerous expeditions for plunder. In one case 1,000 camels, 5,000 sheep and a great many women and children became the spoil of the Muslims. Among the captives was Juwáriyah, the wife of one of the chiefs, distinguished for her beauty. Muḥammad ransomed her, took her to wife, and built a seventh room for her reception.

Siege of Madina.—The Quraish and Bedouins made another attempt upon Madína with an army of 10,000 men. By the advice of a Persian, a trench was dug

[1] For an account of the views of Muslim writers on this transaction, see Sell's *Historical Development of the Qur'án* (ed. 3rd, pp. 163—9).

...nd Madína, a device as yet unknown ...Arabia. Muḥammad encouraged the ...urs of the citizens by himself bearing ...et-loads of the excavated earth and ...ng in their song. The Quraish were ...ble to cross the trench, supplies ran ...rt, camels were dying, and drenching rain came on. The camp was then broken up and they returned home. Muḥammad attributed it to the intervention of God 'who sent a blast and a host that were not seen.'

Massacre of Jewish Captives.—Not long after the relief of Madína Muḥammad marched with 3,000 men against the Quraiẓa Jews. The besieged Jews, numbering over two thousand souls, had at last to surrender. The men, with hands pinioned behind their backs, were kept apart. The women and children were placed under the charge of a renegade Jew; but one, the beautiful Raiḥána, was kept by Muḥammad for himself. The spoil was put aside for division. A chief, called Sa'd, who had been wounded, was asked to decide upon the fate of the captives. The judgment was that the men should be put to death, the women and children sold into slavery, and the spoil divided amongst the army. A thrill of horror ran through the assembly; but Muḥammad stopped all questioning. 'Truly,' said he, 'the judgment of Sa'd is the judgment of the Lord, pronounced on high from above the seventh heaven.'

During the night trenches were dug across the market place. In the morning Muḥammad, himself a spectator, commanded the male captives to be brought out in companies of five or six at a time. As each party came up, they were made to sit down in a row on the brink of the trench, beheaded, and their bodies cast therein. The butchery lasted all day, and continued by torch light into the evening. Muḥammad afterwards retired to solace himself with Raiḥána. The husband and male relatives of this poor lady had all perished in the massacre. He offered her marriage, but she preferred to remain his bond-slave. She declined Islám, but she had no escape from the embrace of her conqueror.

During the sixth year of the Hijra there were as many as seventeen expeditions, which generally ended in the capture of flocks and herds or other booty, and served to spread the terror of Muḥammad's name.

Muḥammad had not ceased to enjoin the pilgrimage to Mecca as an essential part of the new religion. At the head of 1,500 pilgrims, he sought to enter the city. The Quraish, however, suspicious of his designs, opposed this, but a truce for ten years was granted, and next year pilgrims were to be at liberty to enter Mecca. Muḥammad and his followers, after sacrificing camels and shaving their heads, returned to Madína.

The following year Muḥammad sent letters to various foreign sovereigns inviting them to embrace Islám. The message was unheeded except by the Governor of Egypt who sent him two Christian slave girls and a white mule. Muḥammad chose Mary, or Maryam, the fairer for himself. The fondness of Muḥammad for Mary was resented by his numerous wives. To show his displeasure he lived for a month with Mary alone, and warned them by revelation that 'Haply his Lord, if he divorce you, will give him in your stead better wives than ye are—submissive unto God, believing, pious, repentant, devout, fasting—both women married previously and virgins.' Súratu't-Taḥrím (lxvi) 5.

Mahammad poisoned.—In the sevent... year of the Hijra, Muḥammad attack... Khaibar, a Jewish settlement on the w...

to Syria. After a defeat the Jews surrendered the citadel on condition that the people should be free to quit the country on giving up all their wealth to the conquerors. The chief, Kinána, was accused of keeping back part of his treasure, upon which he was tortured to death.

Among the female captives was Ṣafiyya the widow of Kinána, just fifteen years of age. One of Muḥammad's followers begged her for himself, but the prophet, struck with her beauty, threw his mantle over her, and took her to his harem. The wedding was celebrated by a feast.

Zainab, a Jewess who had lost her husband, father and brother in battle, planned a revenge. She dressed a kid, and having steeped it in poison, placed the dish with fair words before Muḥammad for his evening repast. Accepting the gift, he took for himself his favourite piece, the shoulder, and distributed portions to Abú Bakr and other friends. 'Hold,' cried Muḥammad, as he spat out the first mouthful, 'sure this shoulder hath been poisoned.' One who had swallowed part soon died. Muḥammad was seized with excruciating pains. When put on her defence Zainab said, 'Thou hast inflicted grievous injuries on my people, and slain, as thou seest, my husband and my father. Therefore, said I within myself, "If he be a prophet he will reject the gift, knowing that it is poisoned; but if only a pretender we shall be rid of our troubles."'

The surrounding districts then submitted. The plunder was immense. Muḥammad had now an ample income. On his return to Madína he married his tenth wife.

Pilgrimage to Mecca.—In the seventh year of the Hijra, Muḥammad, according to treaty with the Quraish, was allowed to visit Mecca and spend three days in the performance of the accustomed rites. Two thousand pilgrims set [illegible] with sixty camels, driven in front, t[illegible] slain as victims. Before they rea[illegible] Mecca the Quraish retired to the n[illegible] bouring heights. Mounted on his c[illegible] Muḥammad approached the K[illegible] touched the black stone reverently with his staff, and made the seven circuits round the holy house. After other circuits the camels were sacrificed and Muḥammad shaved his head. With this ended the ceremonies of the Lesser Pilgrimage. During his short stay at Mecca he also arranged for his marriage with Maimúna, his eleventh and last wife. This marriage gained for him two most important converts, Khálid, called the 'Sword of God,' and 'Amr, a leading chief of Mecca.

The following year Muḥammad sent a force of 3,000 men against some Syrian tribes. Placing a white banner in the hands of Zaid, he gave him the command: 'Call upon them to embrace Islám; if they refuse, then, in the name of the Lord, draw the sword and fight.' As the men passed before him, he blessed them thus: 'The Lord shield you from danger, and bring you back in peace, laden with spoil.' The result was very different. The Syrians were aided by the Romans, and the Muslims sustained a disastrous defeat, Zaid and Ja'far, Muḥammad's cousin, being among the slain.

Conquest of Mecca.—A truce had been concluded with the Quraish for ten years; but within two years Muḥammad felt himself strong enough to take Mecca. A dispute among the tribes afforded a pretext. On the January A.D. 630 he set out for Mecca at the head of 10,000 men. On the eighth day he halted on the heights near the city. Abú Sufyán, the great opponent of Muḥammad, besought an interview. Muḥammad when they met said to him, 'Has the time not yet come for thee

…cknowledge that there is but one God … that I am his Apostle?' He replied … he was still in some doubt. Upon … Abbás, with threatening sword, said, … eve and testify thy faith at the peril …y neck.' Abú Sufyán then repeated … ormula of belief, and he was sent to prepare the city for the approach of Muḥammad.

The Quraish felt that resistance was vain. Muḥammad made his public entry into Mecca on his favourite camel. On his way he recited Suratu'l-Fatḥ (xlviii), or the 'Chapter of Victory.' He then went round the Ka'ba seven times, touching the black stone with his stick. He fixed the Qibla at Mecca, and ordered the destruction of the 360 idols which the temple contained, himself destroying a wooden pigeon suspended from the roof, and regarded as one of the deities of the Quraish. His uncle 'Àbbás was appointed to give drink to pilgrims out of the well Zamzam.

During his stay at Mecca, Muḥammad sent out troops into the district to destroy the temples of 'Úzza, Suwa, and Manát, and the idols of the neighbouring tribes. The sanguinary Khálid ordered a whole tribe to be slain, because they would not acknowledge Muḥammad. On receiving news of this he declared that he was innocent of what Khálid had done.

Last Days of Muḥammed.

Birth of a Son.—After a fortnight's residence at Mecca Muḥammad left at the head of 12,000 men to attack two tribes, who were defeated with some difficulty. Towards the close of the eighth year of the Hijra Mary gave birth to a son whom Muḥammad called Ibráhím. On the seventh day he sacrificed a kid; he also shaved his head, and distributed silver among the poor to the weight of the hair which then was burned. He would visit the house of the nurse daily, embrace the infant and kiss it fondly. His wives were jealous at Mary's fortune, and he was received by them with coldness. Muḥammad upon this withdrew from their society, and for a whole month lived alone with Mary. After a revelation had warned his wives that they might be divorced he relented, and returned to their apartments as before. The infant died when sixteen months old.

In the ninth year of the Hijra various tribes of Arabia submitted to Muḥammed and sent to him embassies of peace. The city of Ṭá'if, that had before resisted Muḥammad, also sent a deputation to Madina. They pleaded that the idol Lát should not be destroyed for three years, and asked to be excused from daily prayers, but Muḥammad would not yield. A leading man was sent to cut down the great image with an axe, which he did amid the wailing of the women.

At the next annual pilgrimage Muḥammad sent 'Alí to Mecca on his own camel, and commissioned him to declare that at the expiration of the four sacred months the Prophet would hold himself absolved from every obligation to idolaters; that after that year no idolaters would be allowed to perform the pilgrimage or to visit the holy places. Further he gave directions that either within or without the sacred territory war was to be waged with them, that they were to be killed, besieged and ambushed wheresoever found. But if they embraced Islám, observed prayer and gave tithes, they were to be left alone. As regards those to whom the Scriptures have been delivered (Jews and Christians) the message was, 'Fight against them until they pay tribute and are humbled.'—Suratu't-Tauba (ix) 29.

Farewell pilgrimage.—In the tenth y… of the Hijra and the sixty-third of

age, Muhammad, with great multitudes and all his wives, set out for Mecca. A hundred camels, marked by his own hand for sacrifice, were led in solemn order. At the Ka'ba he carefully performed all the ceremonies of the Lesser Pilgrimage, and then proceeded to do those of the Greater. On the eighth day of the holy month he set out for Mína, a short distance from Mecca, where he spent the night. Next day he passed on to 'Arafát, a small conical hill. Ascending the summit, he declared the valley sacred, and ended with the words in Suratu'l-Má'ida (v) 5. 'This day have I perfected your religion unto you, and appointed for you Islám to be your faith.' On the tenth day, proceeding to Mína, he cast the accustomed stones at projecting eminences of the narrow valley to drive away the devil; slew the victims brought for sacrifice; had his head shaved and his nails pared; ordered the hair to be burned; and the ceremonies ended, laid aside the pilgrim garb. Returning to Mecca Muhammad once again made the seven circuits of the Ka'ba, and drank of the well Zamzam. Then taking off his shoes he went into the Ka'ba and prayed. Having rigorously performed the ceremonies as a model for all succeeding time he returned to Madína.

Sickness and Death.—In the third month of the eleventh year of the Hijra, Muhammad fell sick. The death of Ibráhím weighed his spirits down, and the poison at Khaibar still rankled in his veins. On a violent attack of fever he called his wives together and said, 'You see that I am very sick. I am not able to visit you in turn. If it be pleasing to you, I will remain in the house of 'Áyesha.' They agreed.

When the fever had lasted nearly a night, it came upon him with great violence on Saturday night. Racked restless he tossed upon his bed. 'U having placed his hand upon the suff head, suddenly withdrew it. 'O Pro he said, 'how fierce the fever is thee!' Muhammad in reply to one tried to comfort him said, 'There is upon earth a believer sore afflicted, but the Lord causeth his sins to fall off from him even as the leaves from off the trees in autumn.'

On Sunday he lay through the whole day in weakness. During a swoon his wives gave him some medicine. Reviving, he asked what they had been doing to him. On being told he said that they had given him physic for another complaint, and he ordered them all to partake of it as they had physicked him. So the women arose and poured the medicine in presence of the dying prophet into each other's mouths.

All Sunday night the fever lay heavy upon him. The morning brought relief, and there was some return of strength. The mosque was crowded with anxious worshippers, Abú Bakr leading the prayers. The curtain of 'Áyesha's door slowly moved aside, and Muhammad, leaning on an attendant, entered the building. He motioned to Abú Bakr to go on, and sat down on the ground for the rest of the service.

After a little conversation he was helped back to the chamber of 'Ayesha. Exhausted, he lay down upon the bed, a mattress stretched upon the floor. 'Áyesha seeing him very low and weak, raised his head from the pillow as she sat by him on the ground, and placed it on her bosom. His strength soon rapidly sank. He called for a pitcher of water and wetting his face from it, prayed, 'O Lord, I beseech Thee, assist me in the agonies of death, come close, O Gabriel, to me.' His last words in a whisper were; 'Lord grant me par-

;' 'Eternity, in paradise!' 'Pardon!' … blessed companionship on high.' … stretched himself gently, and the …het of Arabia was no more. It … little after midday on the eighth of … A.D. 631.

Burial and Tomb.—During the night the body was washed and laid out. On the morrow the people came in by companies to gaze at the remains. His grave was dug on the spot where he had breathed his last. In the evening his red mantle was spread at the bottom of the grave, and the body was lowered into it. The vault was built over with bricks, and the grave was made level with the floor.

The tomb is now close to the great mosque of Madína, which is considered to rank next to that of Mecca. The present mosque, erected by a Mamalke Sultan of Egypt in the sixteenth century, is the sixth which has stood on the spot.[1]

The Successors of Muḥammad.

After the death of Muhammad a contention arose between the people of Mecca and Madína as to his successor. It was decided mainly by the influence of 'Umar. He said: 'Did not the prophet himself command that thou, O Abú Bakr, shouldest lead the prayers? Thou art our master, and to thee we pledge our allegiance, thou, whom the prophet loved the best amongst us all.' Abú Bakr was then saluted as the Khalifa,[2] or successor of Muhammad.

Abú Bakr's collection of the scattered chapters of the Qur'án will be noticed under another head. When he had reduced to submission those who contested his authority he bethought himself of the command of Muhammad that 'true Muslims must fight till all people were of the true religion.' He sent a letter to all the leading men in Arabia acquainting them with his design, and adding the remark that 'fighting for religion is an act of obedience to God.' A united Arabia poured across the northern sandy waste to the conquest of Syria, Palestine and Persia. To engage in the Holy War was the most blessed of all religious duties, and conferred on the combatant a special merit; and side by side with it lay the bright prospect of spoil and female slaves, conquest and glory. Abú Bakr accompanied the Syrian army a little way on its march out of Madína. When told to mount his horse, he said, 'Nay, I will not ride; but I will walk and soil my feet a little space in the ways of the Lord. Verily every footstep in the ways of the Lord is equal in merit to manifold good works, and wipeth away a multitude of sins.'

Syria was first attacked. City after city was compelled to open its gates to the all-conquering Saracens—the name by which the Muslim warriors are known in history. Damascus, the capital of Syria, fell during A.D. 634, before Khálid, and the relentless soldier made the blood of the Christians stream like water through its streets.

On the very day that Damascus was taken Abú Bakr fell ill, and after a fortnight he died. 'Umar was immediately saluted as the Commander of the Faithful, a title which was adopted by the succeeding Khalífas.

Under 'Umar, the Saracen army carried consternation into the adjacent countries. When Jerusalem was besieged, the message sent to the citizens was as follows: 'Health and happiness to every one who follows the right way! We require of you to turn Muslims or pay tribute, ot…

[1] The Life of Muhammad is abridged from Sir William Muir's *Mahomet and Islám*. Religious Tract Society. 5s.

[2] From Arabic *Khalifa*, successor, often written in English *Caliph*.

wise we will bring against you men who love death better than you love wine.' 'Umar went in person to receive the submission of the city. He travelled on a red camel which carried his bags of corn and dates, a wooden dish, and a leathern bottle of water; and when he halted, his companions were invited to partake of his simple fare. On the site of the temple of Solomon at Jerusalem, 'Umar caused a magnificent mosque to be erected. 'Amru one of the generals of 'Umar, conquered Egypt.

'Umar was stabbed in the mosque of Madína at morning prayer by a Persian who was enraged at being required to pay tribute.

'Uthmán succeeded to the Khalifate in A.D. 644. Following the example of his predecessors, he sought to enlarge his dominions. An army of 40,000 warriors advanced towards Africa; the island of Cyprus was taken, and in 651 the kingdom of the Medes and Persians passed under his rule. The reign of 'Uthmán is chiefly remarkable for the revision of the Qur'án, the text of which was fixed as it is at present.

Through a forged letter the Arabs were incited against 'Uthmán. Some of them broke into his palace and murdered him when more than eighty years of age as he was reading the Qur'án. For three days his corpse lay unheeded, and at last it was cast into a hole, unwashed and unhonoured. Well may a Muslim historian say that 'Uthmán was an example of the 'vanity of human greatness and the uncertainty of all earthly felicity.'

'Alí, the son-in-law of Muhammad, called the 'Lion of God,' was chosen as the successor of 'Uthmán. When he went o be publicly acknowledged in the mosque f Madína he was clad in a thin cotton own, tied about him with a girdle, ng a coarse turban upon his head, his slippers in one hand and a bow in other instead of a staff.

'Alí soon raised up many enemies ag himself by trying to displace the ernors appointed by 'Uthmán. The formidable was Muawiya, Govern Syria, who was afterwards joined 'Amru, the conqueror of Egypt. 'Uthmán's blood-stained shirt was carried to Syria, at times shown in mosques or raised before the army as if 'Alí had been guilty of the crime.

'Áyesha, the widow of Muhammad, had long been jealous of 'Alí. She raised an army, attacked him, and was seen mounted on a camel in the thickest of the fight encouraging her troops. 'Alí was victorious, and 'Áyesha, being taken prisoner, was brought before him. He contented himself with reproaching her for her conduct, and dismissing her courteously desired her to spend the remainder of her days at her husband's tomb. Seven bloody battles were fought between the troops of 'Alí and Muawiya. Three fanatics, to restore peace as they thought, agreed to assassinate Muawiya, 'Amru, and 'Alí. Poisoning their swords, the first went to Damascus, the second to Egypt, and the third to Kúfa. Muawiya was struck by the assassin, but the wound was not mortal. 'Amru, on the day selected for his murder, happened to be unwell, and a substitute who filled his place in the mosque was killed instead of himself. 'I designed 'Amru,' said the assassin, 'but God designeth another.' 'Alí was assassinated in a mosque at Kúfa, after a troublous reign of little more than five years.

In the reign of 'Alí, a division arose among the Muhammadans which still exists. The partisans of 'Alí consider Abú Bakr, 'Umar, and 'Uthmán, as usurpers; and are commonly called by their adversaries, Shú'als, 'followers.' The opponents

'Ali are called Sunnis, 'those of the ...'

...san, the elder son of 'Ali, was chosen ... successor. He was of a peaceable ...sition and ill-fitted to rule such tur...t subjects. In a few months he ...gned in favour of Mu'áwiya. The latter, however, to secure the succession to his son Yazid, offered Ḥasan's wife a large sum of money and to make her Yazid's wife, if she caused the death of Hasan. This she basely did by poisoning him. Yazid refused to marry her, and she remained a widow until the end of her life.

On the death of Mu'áwiya a party at Kúfa invited Ḥusain, who had secretly escaped to Mecca, to become his successor. Contrary to the advice of his friends he set out for Kúfa with a small number of followers. At Karbala Ḥusain was met by a large force, while he had only seventy-two men. After prodigies of valour Ḥusain fell, he had received no less than thirty-three wounds. His head was struck off and taken to the governor of Kúfa, who smote it over the mouth with a stick.

Ḥusain was killed on the 10th day of the month of Muharram in the year 61 of the Hijra, corresponding with 19th October A.D. 680. This anniversary is religiously observed.

The descendants of Mu'áwiya, called Umayyads, reigned for fourteen generations, from A.D. 661 to A.D. 750. Marwán, the last of them, was slain by a descendant of 'Abbás, the uncle of Muḥammad. Thirty-seven Khalífas of the 'Abbásides reigned over the Muhammadan empire, from A.D. 750 to 1258. The second of them removed the seat of the empire to Baghdad on the Tigris, A.D. 762.

The reign of Harún ar-Rashíd (Aaron the Sage) about the end of the eighth century was the most splendid of the whole dynasty, and is regarded as the Augustan age of Saracen or Arabic literature. In 1258 a grandson of Genghis Khán, Sulṭán of Persia, took Baghdad and put to death the last of the 'Abbásides. The Sulṭán of Turkey is now usually considered the chief Muslim head; but he is not an Arab and has no claim to the Khalífate.

THE FOUNDATIONS OF ISLÁM

Among orthodox Musalmáns the foundations of Islám are four in number: the Qur'án, Sunnat, 'Ijmá' which means to the unanimous consent of the leading Companions of Muḥammad, and Qiyás, the reasoning of the learned with regard to Islám.

The Qur'án

The creed of Islám is summed up in the Kalima, 'The word:' Lá-iláha-illa'lláhu: Muḥammad Rasúlu'lláh. 'There is no deity but God and Muḥammad is the Apostle of God.' It is explained at length in the Qur'án. The word Qur'án means 'The Reading.' Another common name is al-Kitáb, 'The Book.' Fifty-five different names are applied to it in the Qur'án.

Compilation.—The delivery of the Qur'án occupied twenty-three years. Passages were taken down from Muḥammad's lips from time to time by some writer, or they had been first committed to memory, and then at some subsequent period recorded.[1] For this purpose the rude materials in use among the Arabs were employed. There was no fixed repository for these materials; but probably they were laid up in the room of one of Muḥammad's wives or left in charge of the persons who

[1] For a critical account of the growth of the Qur'án see Sell's *Historical Development of the Qur'án.*

first wrote them down. Many passages were treasured up in the memories of his followers.

In the battle of Yamama after Muhammad's death, many of the reciters of the Qur'án were slain. 'Umar therefore suggested to Abú Bakr that all the chapters of the Qur'án should be collected. The task was committed to Zaid, the chief amanuensis[1] of Muhammad. He sought out the fragments of the Qur'án from every quarter, and gathered them together from palm-leaves and tablets of white stone and from the breasts of men. The manuscript was intrusted to the care of Hafaṣa, one of Muhammad's widows.

Ten years later the Khalifa 'Uthmán appointed Zaid to make a fresh revision of the work, and all previous copies were called in and burnt. This recension, it is supposed, has been handed down unaltered.[2]

سورة الفاتحة مكية و مدنية | بسم الله الرحمن الرحيم | وهي سبع آيات

الحمد لله رب العلمين الرحمن الرحيم ملك يوم الدين إياك نعبد
وإياك نستعين اهدنا الصراط المستقيم صراط الذين أنعمت عليهم
غير المغضوب عليهم ولا الضالين

Language.—The Qur'án is written in Arabic in a kind of rhyming prose, the jingling sound of which greatly delights the Arabs. The opening chapter can be thus transliterated:—

Bismillalu'r-Raḥmáni'r-Raḥím.
Al-ḥamdú'lilláhi Rabbi'l-'álamín.
Ar-Raḥmáni'r-Raḥím;
Máliki yomu'd-dín.
Iyyáka na'budu, wa iyyáka nasta'ín.
Ihdina'ṣ-ṣiráṭa'l-mustaqím;
Sirṭáu'lladhína ana'mta 'alaihim,
Ghairi'l-mághdhúbi 'alaihim wa lá dhállína.

Rodwell's translation is as follows:

In the name of God, the Compassionate, the Merciful.
Praise be to God, Lord of all the worlds!
The Compassionate, the Merciful!
King on the Day of Judgment!
Thee do we worship, and to Thee do we cry for help!
Guide Thou us on the right path!
The path of those to whom Thou art gracious!
Not of those with whom Thou art angered, nor of those who go astray.'

The heading to the right means, 'Súratu'l-Fátiḥa, a chapter (revealed in) Mecca or Madina.' The heading to the left is: 'And in it are seven verses.'

Muslims regard this chapter as the essence of the Qur'án, and repeat it as Christians do the Lord's Prayer.

Divisions of the Qur'an.—The book is divided into 114 Súras (rows), or chapters, containing about 6,200 verses, 80,000 words, and 330,000 letters. It is also arranged in 30 sections, called Júz or Sípára, to enable a Muslim to recite the whole in the thirty days of the Ramaḍán. The Rukú' are sections of about ten verses at which the Muslim makes a bow of reverence.

The chapters are generally named from some leading word in them. The titles of the first six are as follows: 1. Preface. 2. Cow. 3. Family of 'Imrán. 4. Women. 5. Table. 6. Cattle. Each begins with the Bismilláh except the ninth.

[1] One who writes to dictation; secretary.

[2] For a critical account of what took place, see *The Recensions of the Qur'án* (C.L.S.)

…rangement and Contents.—The Súras are …placed in the order of time. The …ng prayer stands first, and then the …st chapters. Some of the Súras con… …verses delivered at different times, …put together without regard to …ct. Sir William Muir considers that the shorter chapters belong, as a rule, to Muḥammad's early ministry; so that to begin at the end of the Qur'án and read backwards would give the best conception of the stages of his teaching. He specifies eighteen Súras, consisting of short rhapsodies, which may have been composed by Muḥammad before he conceived the idea of a divine mission, none of which are in the form of a message from the Deity. Súratu'l-'Aṣr (ciii) 1—3, is an example:—

'By the afternoon! Verily man is in loss! save those who believe and do right, and bid each other be true, and bid each other be patient.'

According to tradition the first five verses of Súratu'l-'Alaq were the earliest revealed. They are as follows:—

'(1) Read, in the name of thy Lord, who hath created all things; (2) who hath created man of congealed blood; (3) Read by thy most beneficent Lord; (4) who taught the use of the pen; (5) who teacheth man that which he knoweth not.'

Four Súras are supposed to belong to the opening of Muḥammad's ministry. The first is the 96th, a part of which has been already quoted. The second is the 112th (Unity), which it is said Muḥammad was in the habit of repeating before retiring to rest:—

Say: He is God alone:
God the Eternal!
He begetteth not,
And is not begotten:
And there is none like unto him.

Nineteen Súras probably date from the commencement of Muḥammad's public ministry to the Abyssinian emigration. They are chiefly composed of descriptions of the Resurrection, Paradise, and Hell, with references to the growing opposition of the Quraish. Súratu'l-Qadar (xcvii) is entitled the 'Night of Power.' It is supposed that on that night the whole Qur'án descended from the highest to the lowest of the seven heavens, from whence it was brought piecemeal to Muḥammad as occasion required. Thus:—

'Verily we sent down the Qur'án in the night al-Qadar. And what shall make thee understand how excellent the night al-Qadar is? The night of al-Qadar is better than a thousand months. Therein do the angels descend, and the spirit of Gabriel also, by the permission of their Lord, with his decrees concerning every matter. It is peace until the rising of the morn.' vv. 1—5.

Twenty-two Súras are thought to have been given from the sixth to the tenth year of Muḥammad's ministry. They contain narratives of the Jewish scriptures and legends. The temporary compromise with idolatry is connected with Súratu'n-Najm (liii).

Thirty-one Súras are assigned to the period from the 10th year of Muḥammad's ministry to the flight. They contain some narratives from the Gospels; the rites of pilgrimage are enjoined; the cavillings of the Quraish are refuted; and there are vivid pictures of the Resurrection and Judgment, of Heaven and Hell.

Súratu'ṭ-Ṭúr (lii) (The Mountain) contains the following description of heaven:

'But the pious shall dwell amidst gardens and pleasures, delighting themselves in what their Lord shall have given them; and their Lord shall deliver them from the pains of hell. And it shall be said unto them, eat and drink with easy digestion, because of that which you have wrought; leaning on couches disposed in order; and we will espouse the… unto virgins having large black eyes, a…

unto those who believe, and whose offspring follow them in the faith, we will join their offspring in Paradise; and we will not diminish unto them aught of the merit of their works. And we will give them fruits in abundance, and flesh of the kinds which they shall desire. They shall present unto one another therein a cup of wine, wherein there shall be no vain discourse, nor any incitement into wickedness. And youths appointed to attend them shall go round them, beautiful as pearls hidden in their shell. And they shall approach unto one another, and shall ask mutual questions. And they shall say, verily we were heretofore, amidst our family, in great dread with regard to our state after death; but God hath been gracious unto us, and hath delivered us from the pain of burning fire; for we called on him heretofore; and he is the beneficent, the merciful.' vv. 17—27.

According to tradition each believer is to have seventy-two wives of the houris. The hope of this made some Muhammadans throw themselves on the bayonets of English soldiers during the recent Egyptian war.

Twenty Súras are supposed to have been given at Madína. The second Súra is the longest in the book. It is named 'The Cow,' from the red heifer described as having been sacrificed by the Israelites under the direction of Moses. It is said that God commanded the angel to worship Adam, the first man; but that Iblis, or Satan, puffed up with pride refused. God is said to have lifted up Mount Sinai over the Israelites; Gabriel to have revealed the Qur'án to Muhammad; it is asserted that Abraham and Ishmael built the Ka'ba. The third Súra is entitled: 'The Family of 'Imrán.' One 'Imrán is the father of Moses and Aaron; another is the father of the virgin Mary. God is said to have assisted at Badr with 3,000 angels. The fourth Súra is of Women. Men are superior to women. The Qur'án, like the [laws] of Manu, allows husbands to beat their wives. [Súratu'n-Nisá' (iv) ...] Sand may be used for purification [when] water cannot be had. Unbeliever[s are] threatened with punishment.

> Woe, on that day, to those who t[reat] our signs as lies: who treated th[e day] of Judgment as a lie!
>
> None treat it as a lie save the transgressor, the criminal, who, when our signs are rehearsed to him, saith, 'Tales of the Ancients' . . . . Then shall they be burned in hell-fire.—Súratu't-Tatfíf (lxxxiii) 10-13. 16.

The duty of fighting and its rewards are explained in Súratu Muhammad (xlvii).

Súratu't-Tauba (ix) is the only one which does not begin with Bismilláh. Slaughter and slavery are breathed against idolatrous people, and war is commanded against Jews and Christians until they pay tribute. It is called the Súratu'l-Jihád, or the 'Crusade Chapter,' and in the early campaigns of the Khalífate was often read on the field before battle.

Reading of the Qur'an.—The recital of the Qur'án has been developed into a science, known as 'Ilmu't-Tajwíd.[1] The reading should commence with legal ablution and prayer. The usual prayer is, 'I seek protection from God against the cursed Satan,' which is followed by the Bismilláh: "In the name of God the Compassionate, the Merciful.'

The mosque is considered the most suitable of all places in which to read the Qur'án, and the most auspicious days of the week are Friday, Monday, and Thursday. The ordinary time allowed for reading the Qur'án through is forty days, although by reciting one sipára daily it can be done in thirty days, which is said to have been the custom of Muhammad.

[1] For a full account of this, see *Faith of Islám* (3rd ed.), pp. 376—405.

jaculations are made at certain places; ...men,' 'God is great!' There are ...een verses after which a prostration is ... The margin of an Arabic Qur'án ...ins many marks and symbols. A full ... is denoted by °, where the reader ...d take breath. Twenty-nine Súras begin with certain letters of the alphabet, which the learned say have some profound meaning, known only to Muhammad himself.

Interpretation of the Qur'an.—This, called 'Ilmu'l-Uṣúl, is used by Muslims to explain away many apparent or real contradictions. The laws of interpretation laid down in the books on the subject are very complicated.

Printing and translations.—The Qur'án was first printed in Arabic at Rome in 1530. The first European translation was into Latin about A.D. 1143; but it was not printed till 1543. The oldest French translation was done in 1647. From this the first English translation was made. The best known English translation, made by Sale,[1] appeared in 1734. There are later translations by Rodwell and Palmer.

The Muhammadans themselves have made translations into Persian, Urdu, Pushtu, and Turkish. But the Arabic text is always printed with them.

Reputed inspiration of the Qur'an.—According to Abú Hanifa, the great Sunni Imám, the Qur'án is eternal in its original essence. It is not God, but still it is inseparable from God. Its words, its writings, its letters, and its verses, are for the necessities of man, for its meaning is arrived at by their use; but the word of God is fixed in the essence of God, and he who says the word of God is created is an infidel. Muhammadans believe the Qur'án to have been written by 'the hands of noble righteous scribes' [Súratu'l-'Abasa (lxxx) 14] and to have been sent down to the lowest heaven complete, from whence it was revealed from time to time to Muhammad by the Angel Gabriel, or Jibríl.

The Qur'án is held in the greatest esteem and reverence amongst Muhammadans. They dare not touch it without being first washed and purified, and they read it with the greatest care and respect, never holding it below their girdle; they swear by it and consult it on all occasions. They carry it with them to war, write sentences of it on their banners, suspend it from their necks as a charm, and always place it on the highest shelf or in some place of honour in their houses. It is said that the devil runs away from the house in which the chapter entitled The Cow is read.

A person able to repeat the whole Qur'án by heart is called a Háfiẓ or protector. He does not require to understand its meaning, but only to pronounce each word correctly. Blind men sometimes learn it to obtain the title.[1]

Tradition

Next to the Qur'án Islám is based on Tradition. While the former is regarded as supreme its whole system of Government is largely founded on the latter.

A command given by Muhammad or an example set by him is called Sunnat a rule. It is the belief of Musalmáns that their prophet, in all that he did and all that he said, was guided by God, and that his words and acts are for ever a divine rule of faith and practise. The sayings of Muhammad are termed Hadíth, or Tradition. A Muslim places the Sunnat on th... same level as the Bible, but he regards the Qur'án as far superior—the very words o... God. Muhammad said, 'He who love...

[1] Sale's translation may be obtained for 1*s.* 6*d.*

[1] This chapter is chiefly abridged from Hugh... *Dictionary of Islám.*

not my Sunnat is not my follower. He who in distress holds fast to the Sunnat will receive the reward of a hundred martyrs.' In course of time almost innumerable traditions arose. Bukhári collected two lakhs of them, of which he rejected one lakh, accounting them untrue; of the remaining lakh he accepted only 7,275, declaring the rest to be untrustworthy. Abú Dá'úd received only 4,800 out of five lakhs.

The Sunnis, who include the great majority of Muslims, accept what are called Ṣiḥáḥu's-sitta, or 'six correct books,' gathered together by the men whose names they bear. Not one of them flourished until the third century after Muḥammad, so that it may be questioned how far his sayings were handed down correctly. The Shí'ahs do not acknowledge the six books of the Sunnis, but have five books of Traditions compiled at a later period.

The statements in the Ḥadíth are far more extravagant than those in the Qur'án. A description of heaven, given in the Qur'án, is quoted at page thirty-five. According to the Ḥadíth virgins grow up out of the ground like roses on the banks of the rivers of paradise, whom the faithful gather at their desire. When the faithful wish it the birds of paradise descend upon tables, ready cooked or roasted; and when they have eaten to the extent of their appetites, the birds come to life again and fly away.

Muslims are also guided by what is called Ijmá', the consent of the leading companions of Muḥammad and their followers. The highest rank a Muslim divine could reach was that of a Mujtahid, 'One who strives.' Such could make what is called an Ijtihád,[1] a deduction on a legal or theological question. The Ijtihád of the four successors of Muḥammad considered the most authoritativ[e] the class.

There are four systems of Muḥamm[adan] law, recognized by all except the Sh[í'ahs], founded by the four Imáms. 'In [these] days the Qáḍí must make no order, Mufti give no fatwá, or legal decision, contrary to the opinion of the four Imams.' 'To follow any other course is not lawful.' Change and progress are therefore impossible.

Qiyás, comparing, is the fourth foundation of Islám. It denotes the reasoning of the learned with regard to the teaching of the Qur'án, Ḥadíth and Ijmá'.

The Qur'án is considered so sacred that only the companions of the prophet, who were in constant intercourse with him, are deemed worthy of being commentators or explainers of it. The work of learned divines since then has been to learn the Qur'án by heart and to master the Traditions, with the writings of the earliest commentators thereon. A Muhammadan student passes through a course of instruction in grammar, rhetoric, logic, law, and dogmatics, before he begins the study of 'Ilm-i-usúl, the 'science of the roots,' namely the Qur'án, Tradition, Ijmá' and Qiyás. A good memory, not judgment, is the great desideratum in a Muslim theologian.

THE CREED OF ISLÁM

Imán denotes the doctrines of Islám. The Kalima is its brief summary. The following enters a little more into detail: 'I believe in God, Angels, Books, Prophets, the Last Day, the Predestination by the Most High God of Good and Evil, and the Resurrection of the Dead.' A short explanation will be given of each article.

[1] For a full account of Ijtihád, see *Faith of Islám* (...d ed.), pp. 49—55.

God.—God is said to have seven [illegible]butes, life, knowledge, power, will, [illegible]ng, seeing, speech. The unity of [illegible]s declared in Súratu'l-Ikhlás (cxii). [illegible]ere have been great controversies [illegible]g Muslims with regard to the attri[illegible] of God. The two main points are (1) whether the attributes of God are internal or external, whether they are part of His essence or not, and (2) whether they are eternal or not.

Only the names of God authorized by the Qur'án and Traditions are to be used. Those taken from the languages of infidels, as God, Dieu, are unlawful. Exclusive of Alláh ninety-nine names are found in the Qur'án and Traditions. These are called noble names; but there are in addition words of the same meaning used on the authority of Ijmá'. In the *Tafsír-i-Bahr* it is stated that there are 3,000 names of God; 1,000 of which are known to angels; 1,000 to prophets; whilst 1,000 are thus distributed, viz., in the Pentateuch 300, in the Psalms 300, in the Gospels 300, in the Qur'án ninety-nine, and one still hidden.

2. Angels.—Múhammad al-Berkevi says:—

'We must confess that God has angels who act according to His order, and who do not rebel against Him. They neither eat nor drink, nor is there among them any difference of sex. Some are near God's throne; these are His messengers. Each one has his particular work.'

Michael, the fourth of the archangels, has charge of the rainfall, grain, all that is required for the support of men, beasts, fishes; Gabriel's special duty is to communicate God's will to prophets. Tradition says that on the night of the miraculous journey Muhammad saw that Gabriel had 600 wings, and that his body was so large that from one shoulder to the other the distance was so great that a swift flying bird would require 500 years to pass over it!

Nine-tenths of all created beings are said to be angels who are formed of light. Angels appear in human form on special occasions, but usually they are invisible. It is a common belief that animals can see angels and devils. This accounts for the saying: 'If you hear a cock crow, pray for mercy, for it has seen an angel; but if you hear an ass bray, take refuge with God, for it has seen a devil.'

In the Traditions it is said that God has appointed for every man two angels to watch over him by day, and two by night. The one stands on the right hand side of the man, the other on his left. They witness the actions of men and record them all whether good or bad. They are called 'the exalted writers.' The Qur'án says, 'Think they that we hear not their secrets and their private talk? Yes, and our angels who are at their sides write them down.'—Súratu'l-Zukhruf (xliii) 80.

Munkar and Nakír are two fierce-looking black angels with blue eyes, who visit every man in his grave and examine him with regard to his faith in God and in Muhammad. The general belief is that the children of believers will be taught by the angels to say: 'Alláh is my Lord, Islám my religion, and Muhammad my prophet.'

Distinct from the angels there is another order of beings, made of fire, called jinn. It is said that they were created thousands of years before Adam the first man. They eat, drink, propagate their species, and are subject to death, though they generally live many centuries. They dwell chiefly in the koh-i-Qáf, a chain of mountains supposed to encompass the world. Some are believers in Islám, some are infidel and will be punished. The Qur'án says 'I will wholly fill hell with jinn and men.'—Súratu'l-Húd (xi) 120.

3. **The Book.**—Muslims believe that 104 books were sent from heaven in the following order: To Adam ten; to Seth fifty; to Enoch (Idris) thirty; to Abraham ten; to Moses the Taurát (Pentateuch), to David the Zabúr (Psalms) to Jesus the Injíl (The Gospels) to Muhammad the Qur'án. The Qur'án is said to be a compendium of the Taurát, Zabúr, and Injíl, so Muslims do not require to study these books. The common belief among Muslims is that the Jewish and Christian Scriptures have been corrupted. This opinion is quite unsupported by proof as will presently besh own.

4. **Prophets.**—According to the Hadíth, there have been about two lakhs of prophets. Twenty-five are mentioned in the Qur'án, of whom the following six are distinguished by special titles: Adam, Noah, Abraham, Moses, Jesus, Muhammad. The last is said to be 'the Apostle of God and the seal of the prophets.' [Súratu'l-Ahzáb (xxxiii) 40]. After him no other prophet will come.

5. **The Resurrection and the Last Day.**—In the last day all the dead will be raised. There will be a balance in which the good and bad actions of men will be weighed. Those whose good deeds outweigh the bad will go to Paradise. If the bad predominate they will go into the fire, unless God has mercy on them or the saints intercede for them. If, however, they were not Muslims there will be no intercession for them, nor will they come out from the fire. The Muslims who enter the fire will, after having purged their crimes, enter Paradise.

A bridge, Sirát, which is sharper than a sword, is raised above the fire, which all men must pass over. Some will pass over with the speed of lightning, some like a horse that runs, some, their backs laden with their sins, will go over slowly; others will fall and certainly enter the fire.

6. **Predestination of Good and Evil.**—This is thus described by Muhammad Berkevi:—

'Every thing, good or evil, in this world exists by God's will. He wills the faith of the believer and the piety of the religious. He willeth also the unbelief of the unbeliever and the irreligion of the wicked, and without that will, there would neither be unbelief nor irreligion. All we do we do by His will; what He willeth not does not come to pass.'

While some passages of the Qur'án attribute freedom to man and speak of his consequent responsibility, others teach a clear and distinct fatalism.[1]

The Duties of Islám (Dín)

The five principal acts are called Arkánu'd-Dín, pillars of religion. They are: (1) The recital of the Kalima; (2) Namáz, or Salát, the five stated times of prayer; (3) Roza, the thirty days' fast of Ramadán; (4) Zakát, legal alms; (5) Hajj, the pilgrimage to Mecca.

1. **The Kalima.**—The shorter form has been given. A longer is as follows: 'I testify that there is no deity but God, I testify to His unity and that He has no partner; I testify that Muhammad is His servant and His messenger.'

2. **Namaz.**—Before saying the appointed prayers wadú' or ablution is required. Súratu'l-Má'ida (v) 8, says: 'O Believers! when ye address yourselves to prayer, wash your hands up to the elbow, and wipe your heads, and your feet to the ankles.' In these ablutions, if the least portion of the specified part is left untouched, the whole act becomes useless, and the prayer which follows in vain.

Wadú' has not been allowed to remain in this simple form. There are now fourteen rules regarding it, as rinsing the

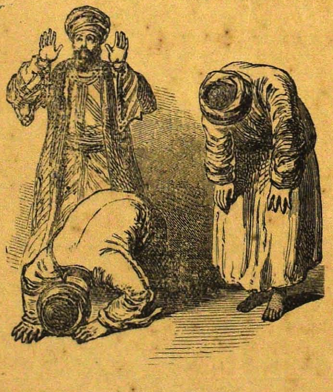
[1] Abridged from Sell's *Faith of Islám*.

… times, putting water into the …ls three times, etc.
…usl is the ablution of the whole body … certain defilements. If one hair … left dry it is of no avail.
…fication by sand is allowed under … circumstances.

Muslims consider the use of bells unlawful, so a man, named a Mu'adhdhin, or crier, is employed to give the Adhán, or call to prayer. He ascends the minaret or stands by the side of a mosque and cries:

God is great! God is great! God is great! God is great!
I bear witness that there is no God but God (repeated).
I bear witness that Muhammad is the Apostle of God (repeated).
Come to prayers! Come to prayers!
Come to salvation! Come to salvation!

The Shí'ahs add: 'Come to good works.' In the early morning the sentence is added: 'Prayers are better than sleep!'



POSTURES AT PRAYERS

The form of prayer among Sunnis and Shí'ahs differs to some extent. The usual order is as follows:—

The worshipper standing with the hands on either side says,

'I have purposed to offer up to God only with a sincere heart, with my face qiblawards, two (or more) prayers.'

Then, with the thumbs touching the ears and the open hand on each side of the face, he says:—

God is great!

Standing with his right hand placed upon the left below the navel the worshipper repeats the following:—

Holiness to Thee, O God!
And Praise be to Thee!
Great is Thy name!
Great is Thy Greatness,
There is no deity but Thee.

I seek refuge near God from cursed Satan.

In the name of God the Compassionate, the Merciful.

Then comes the Súratu'l-Fátiha, the first Chapter of the Qur'án (See page 33), often followed by the Súratu'l-Ikhlás (cxii) (See page 34).

Bending forward with the hands upon the knees, separating the fingers a little, the following are said:—

God is great!
I extol the holiness of my Lord, the Great.
(This is said three times).

Standing upright, with the hands placed on either side, the worshipper says:—

God hears him who praises Him,
O Lord, Thou art praised.

Dropping on his knees the worshipper says:—

God is great.

Putting first his nose and then his forehead to the ground he says three times:

I extol the holiness of my Lord, the most High!

Then raising his head and body an… sinking backward upon his heels an…

placing his hands upon his thighs, the Shíah says:—

I rise and sit by the power of God.

Whilst prostrating as before he says:—

God is great!

I extol the holiness of my Lord, the most High. (This is said three times).

Then standing, the Shí'ahs, with the thumbs touching the ears, say:—

God is great.

I seek forgiveness from God, my Lord, and I repent before him.

The Salám is as follows; the worshipper, on his knees, turning the head round to the right, says:—

The peace and mercy of God be with you.

The same is said after turning the head to the left.

The appointed periods of prayer are five in number. (1) From dawn to sunrise. The Mishqát says: 'When the sun has risen you must not recite the morning prayer, for the sun rises between the horns of the devil.' (2) When noon is past. (3) Midway between noon and sunset. (4) A few minutes after sunset. (5) From sunset till midnight.

The prayers are shortened or lengthened according to the zeal of the worshipper. A Muslim who says the five daily prayers in full, will repeat the prayers given fifty times in one day. The whole must be in Arabic. A Muslim who said that a Namáz might be recited in Hindustani, was excommunicated in Madras in 1880.

Public service is held on Friday when prayers are repeated, and khutbas or sermons are preached. There are prayers also for special occasions, as in drought, war, at a funeral, etc.

Slaughtering Animals.—Muslims think it unlawful to eat the flesh of animals unless the butchers before killing them say, Bismilláhi'lláhi'l-Akbar, 'In the name of God, God the most Great.' The attri[illegible] of mercy is omitted on such occasio[illegible]

3. The Thirty Days' Fast of [illegible]dán (Roza).—From the earliest [illegible] Ramadán, the ninth month of the M[illegible]madan year, has been held in the g[illegible] esteem by Muslims. In this [illegible] Muhammad used to retire for medi[illegible] to the cave of Hirá, a few miles from Mecca. In the second year of the Hijra it was ordained that the month of Ramadán should be kept as a fast. 'As to the month Ramadán, in which the Qur'án was sent down to be man's guidance, and an explanation of that guidance, and of that illumination, as soon as any one of you observeth the moon, let him set about the fast.'[1] During Ramadán it is said: 'The gates of Paradise are open, and the gates of hell are shut, and the devils are chained by the leg.'

Fasting is defined to be abstinence from food, drink, and cohabitation from sunrise to sunset. Young children are excused; the sick may fast a like number of other days; a very old person may feed a poor person.

A meal is taken just before sunrise. Another is taken immediately after sunset. It is a fast during the day only.

The rich classes, by turning day into night, avoid much of its rigour. Those who have to work for their living find the observance of the fast very difficult, for however laborious their occupation, they must not swallow any liquid. Some Muslims when sick would not break the fast to save their lives.

4. Almsgiving (Zakát).—Zakát literally means 'purification.' It denotes the legal alms due, with certain exceptions, from every Muslim. It is the duty of every Muslim of full age, after the expiration of a year, to give Zakát on account of his property, provided he has sufficient for

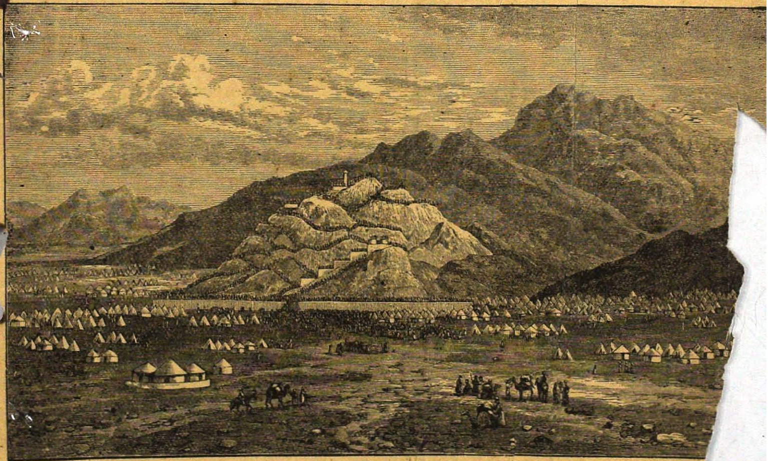
[1] Súratu'l-Baqara (ii) 179—181.

ubsistence, and possesses an income to about fifty rupees a year. rate varies. One-fortieth seems ost common. There are different or sheep, camels, and horses. On aturally watered one-tenth of the ce is due. On treasure found one-fifth. Charitable offerings are also given.

5. THE ḤAJJ, OR PILGRIMAGE TO MECCA.—He who denies this duty is an infidel. Súratu Áli 'Imrán (iii) 91, 92 says, 'The pilgrimage to the temple is a service due to God from those who are able to journey thither.' The Ḥajj must be made by every free Muslim who is sound in body and of full age, when he has sufficient means to pay his expenses, after duly providing for the support of his household till his return. If death overtake a man before he has made the pilgrimage, he is accounted a sinner. Muḥammad did not institute this rite; it was observed by the Arabs before his time.

The pilgrimage must be made in the twelfth month, called 'Lord of the pilgrimage,' or the full merit will not be obtained.

When the pilgrims come about five miles from Mecca, they put off their ordinary clothing, and after ablution and prayer put on the pilgrim's dress. This consists of two pieces of white cloth, one of which is tied round the loins, and the other is thrown over the back. Sandals may be worn but not shoes. The pilgrim must not scratch himself, lest vermin be destroyed or a hair be uprooted. The face and head must be left uncovered, the hair on the head and beard unwashed and uncut.



MOUNT 'ARAFAT

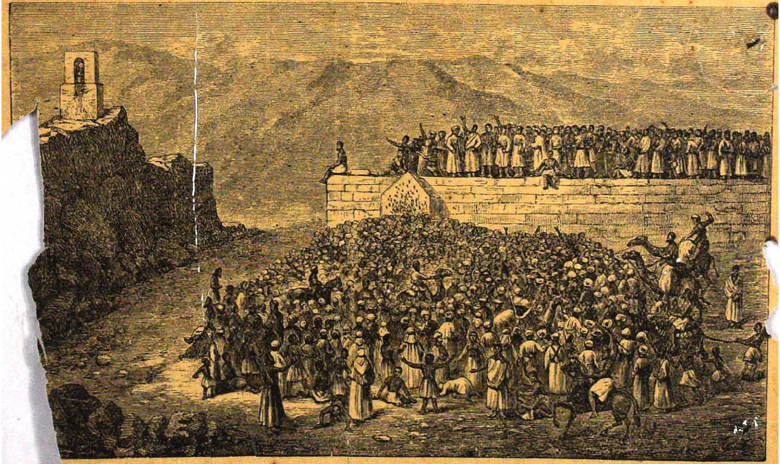
On facing Mecca the pilgrim says the Talbíya :—

> Here I am, O Alláh ! here am I.
> No partner hast Thou, here am I.
> Verily praise and bounty, and the kingdom are to Thee.
> No partner hast Thou, here am I.

On meeting any one, on entering Mecca, the pilgrim should continually say, Labbaik, 'I am here.' After the legal ablutions the pilgrim visits the sacred mosque and kisses the black stone. He then goes round the Ka'ba seven times, thrice running and four times slowly. This is supposed to take its origin from the motions of the planets. The pilgrim then presses his breast and right cheek against a portion of the Ka'ba wall, and raising up his arms says : 'O Alláh, Lord of the Ancient House, free my neck from hell-fire, and preserve me from every evil deed ; make me contented with that d bread which Thou hast given to me bless me in all Thou hast granted ! then says, 'I beg pardon of Allá Most High, the Living, the Etern to Him I repent.'

The pilgrim next proceeds to the of Abraham, and there prays. Some from the sacred well Zamzam is then drunk, after which he returns to the black stone and again kisses it.

The next important step is running seven times between Mounts Safá and Marwa. He should run with the head erect, like soldiers charging in battle. The infidel Meccans mocked the companions of the prophet, and said that the climate of Mecca made them weak. This bold way of running was adopted to disprove the calumny.



THROWING STONES AT THE DEVIL AT MINA

)n the eighth day the pilgrim goes to ›á, a place about three miles distant Mecca, where he spends the night. ıe morning of the ninth day, he leaves \rafát.

.e Muḥammadan legend is that Adam Eve were cast out of heaven for eating ıt. Eve fell upon 'Arafát and Adam in Ceylon. After many years' wandering Adam found Eve on this hill, which was called the 'Mount of Recognition.' It is about eleven miles from Mecca. At 'Arafát the pilgrim should stand on the mountain and listen to a sermon. In the evening he goes to a place about half way between 'Arafát and Miná, where he should pick up seven pebbles. On the morning of the tenth day he goes to Miná, where there are three pillars known as the Great Devil, the Middle Pillar, and the First One. Holding a pebble between the thumb and forefinger of the right hand, the pilgrim throws it saying, 'In the name of Alláh, and Alláh is Almighty, (I do this) in hatred of the fiend and to his shame.' The remaining six stones are thrown in like manner. The object is to confound the devils who are supposed to be there. The legend is that Gabriel taught Abraham to drive away the devil, who appeared to him, by throwing small stones at him. As each devotee tries to get as near the pillar as possible before casting a stone fights and quarrels are of frequent occurrence.

The pilgrim then returns to Miná, and there offers the feast of sacrifice. According to a tradition Muḥammad said: 'Verily the animal sacrificed will come on the day of resurrection with its horns, hair, and hoofs, and will make the scale of his good actions heavy.' The Ḥáji can now shave his head, pare his nails, and remove the pilgrim's dress.

The 11th, 12th and 13th days are called 'days of drying flesh,' because now the pilgrims prepare provisions for the return journey, by cutting slices from the victims offered in sacrifice and drying them in the

MOSQUE AT MADÍNA

sun. The Ḥáji should spend this tim at Miná and each day throw seven pebbles at each of the pillars. He then returns to Mecca and makes the circuit of farewell. After drinking some water from the well Zamzam he lastly kisses the threshold, and with hands uplifted, laying hold of the covering of the Ka'ba and weeping bitterly, he prays most humbly and expresses regret that he will soon have to depart from a place so dear a the sacred Ka'ba.

Some pilgrims afterwards go to Madín to Muḥammad's tomb. It is said that pillar of heavenly light from the buildi is seen three days' journey from Madí to direct the pilgrims' steps. One pra

recited in the mosque is said to be as efficacious as 1,000 said in any other mosque except that of Mecca. The building is in charge of eunuchs who expect presents from every rich pilgrim as well as fees from visitors to the hujra. In the building many men and women sit with handkerchiefs spread out to receive the gifts of the pilgrims.

Care of Indian pilgrims.—Several thousand Indian pilgrims go every year to Mecca. They have often suffered great hardships: sometimes 700 have been huddled together on board a single ship, which, in a few days, has become filthy beyond description. After landing they have been fleeced by the Turkish officials; sometimes they have had to wait long for a vessel to take them away, and sell everything they had to buy food; not a few have been turned into the streets to starve. In 1886 the Government of India made arrangements by which pilgrims would be taken to Jeddah and brought back in ships under good management. A Vice-consul was also appointed at Jeddah to protect Indian pilgrims, and a dispensary was opened for them.

Circumcision.—This is not once mentioned in the Qur'án. It was practised by the Jews from the time of Abraham, and was general among the Arabs.

Sects of Islám

According to the Traditions Muhammad said that his followers would be divided into seventy-three sects, every one of whom would go to hell, except one sect, the religion professed by himself and his companions. The number, however, has far exceeded Muhammad's prediction. Shaikh 'Abdu'l-Qádir says that there are not less than 150 sects in Islám. Only a few can be mentioned.

Sunnis.—Sunni literally means 'one who follows the Sunnat.' Sunnat, a rule, is applied to the example of Muhammad. The Sunnis take to themselves the title of the Nájiyah, or those who are 'being saved,' as, indeed, do the other sects. They acknowledge the first four Khalífas to have been the rightful successors of Muhammad, receive the 'six correct books,' and belong to one of the four schools of jurisprudence founded by the four Imáms. The Sunnis include by far the greater part of the Muhammadan world.

Shi'ahs.—Shí'ah means 'followers!' they are the followers of 'Alí,* maintaining that he was the first true Imám, or successor to the Prophet. They are also called the Imámiyahs, because they believe that the Muslim religion consists in the true knowledge of the Imám or rightful leaders of believers. Another name is the followers of the twelve Imáms. The Sunnis call them the Ráfidi, or forsakers of the truth. The Shi'ahs strenuously maintain that they are right, and like the Sunnis take to themselves the title of al-Múminún, or the 'true believers.' They believe in the divine right of the successors of 'Alí. His rightful successor is now concealed, and will appear, at the end of the world, as the Mahdi, one who is guided, and thus able to guide others.

The Shí'ahs observe the ceremonies of the Muharram in memory of Hasan and Husain, while the Sunnís observe only the tenth day, being they say the day on which God created Adam the first man.

Although the Sunnis have taken to themselves the title of traditionists the Shí'ahs rest their claims upon traditions as much as the Sunnis. But the Shí'ahs reject the 'six correct books' of the Sunnís, and have five collections of their own. The Shí'ahs are numerous in Persia.

Wahhabis.—The founder of the Wahhábi sect was 'Abdu'l-Wahháb, born in Nejd in A.D. 1691. He maintained that the Muslims had departed from the pre-

…ts of Muhammad. He accepted only … Qur'án and the Traditions, rejecting … two other foundations Ijmá' and Qiyás. … condemned the worship at tombs of … or saints. He said: 'They run there … by the tribute of their fervent prayers. … this means they think that they can … sfy their spiritual and temporal needs. From what do they seek this benefit? From walls made of mud and stone, from corpses deposited in tombs. The true way of salvation is to prostrate one's self before Him who is ever-present and to venerate Him—the one without associate or equal.' The war-cry of the Wahhábis was, 'Kill and strangle all infidels which give companions to God.' On the day of battle he used to give each soldier a letter addressed to the Treasurer of Paradise. It was enclosed in a bag which the warrior suspended to his neck. The soldiers were persuaded that the souls of those who died in battle would go straight to heaven, without being examined by the angels Munkar and Nakír in the grave. The descendants of 'Abdu'l-Wahháb still rule at Riádh in Nejd.

In 1803-4 both Mecca and Mádína fell into the hands of the Wahhábis. The Ka'ba and Tomb were stripped of all their silks and valuables, and prayers addressed to them were proclaimed to be idolatrous. The blackstone however was venerated. After holding the holy cities for nine years they were driven out by the Turkish forces. The political power of the Wahhábis has since been confined to parts of Arabia; but their religious opinions have spread to some extent.

Smoking tobacco is considered a deadly sin by the Wahhábis. A Wahhábi said to an English traveller, 'The first of the great sins is the giving divine honours to a creature.' The traveller assented and asked, what is the second great sin? 'Smoking tobacco' was the answer. The traveller then mentioned, 'murder, adultery, and false witness.' 'God is merciful and forgiving' said the Wahhábi, regarding them as merely little sins.[1]

The Wahhábis condemn astrology, trusting to omens, believing in lucky and unlucky days as well as praying at tombs. They disallow the use of a rosary, but attach great merit to counting the ninety-nine names of God on the fingers.

The census of 1881 gave the Muslims in India as follows:

Sunnís	46,765,206
Shí'ahs	809,561
Wahhábis	9,296
Farázis	2,173
Not distinguished ...	2,535,349
	50,121,585

Sufis—The meaning of the name is disputed. They are a Muslim sect that have set aside the literal meaning of the words of Muhammad for a supposed spiritual interpretation. Their system is but a Muslim adaptation of the Indian Vedantic philosophy. They believe th… God only exists; all visible things are n… really distinct from Him. There is no real difference between good and evil. God fixes the will of man; transmigration is accepted. The principal occupation of the Súfí is meditation on the unity of God and the remembrance of God's name so as to obtain absorption.

Súfís are most numerous in Persia. The chief Persian poets as Jámi, Sa'dí, an… Háfiz, were Súfís. They dwell upon lov… to God but all their writings conta… indecent passages. The Súfís are divid… into innumerable sects which find e… pression in the numerous orders of Faq… or Darweshes, a short account of wh… will now be given.

[1] Palgrave, *Central and Eastern Arabia*, v… p. 10.

Faqír is an Arabic word meaning 'poor.' Darwesh is Persian, derived from dar, a 'door,' one who begs from door to door. The terms are generally used for those who lead a religious life. They are divided into two great classes, those who govern their conduct according to the principles of Islám, and those who do not, although they call themselves Musalmáns. Each century gave birth to new orders, named after their respective founders.

DANCING DARWESH

The dancing darweshes are the most ›opular in Turkey. They were founded y Jalálu'd-dín, author of the Mathnawi. very Wednesday and Sunday they have service at their takya, or convent. At given signal they all fall flat on their es, and rise and walk slowly round and nd with their arms folded, bowing and ıing slowly several times. They then off their mantles and appear in long coats, and then begin to spin round with extraordinary speed. This da sometimes lasts for two hours. Some called howling darweshes. They gr ally raise their voices, and without ce repeat Yá alláh! (O God), or Yá Hú He).

The religious ceremony which is p tised by the various religious orders faqírs is called dhikr, 'remembering.' Some of the faqírs are sincere; but others are, like many of the Hindu sannyasis, lazy men who dislike to work; and some of them are grossly immoral.

Modern School.—About the end of the second century after the death of Muhammad, a sect arose called Mu'tazilas 'The Separatists.' They rejected the idea of the eternity of the Qur'án, and might be called the freethinkers of Islám. Within the last twenty or thirty years in India some intelligent men acquainted with English have formed a somewhat similar modern school dealing, however, with moral and social questions, which the earlier Mu'tazilas passed by. Among them are Syed Amír 'Alí and Charágh 'Alí. Sir Syed Ahmad Khán also belonged largely to them.[1]

Syed Amír 'Alí has written a book on *The Life and Teachings of Muhammad.* He calls the Miráj, or miraculous journey to heaven, a vision only; he asserts that Islám is 'tolerant' and 'not aggressive;' that 'polygamy is indirectly forbidden,' that 'the Islámic laws prohibit slavery, and 'that slavery is abhorrent to Islám.'

The *Athenæum*, one of the leading English literary journals, says of it: 'This book gives the reader the impression that it is the work of a beginner.' It has been severely criticized by learned Oriental scholars, and it is rejected by the great body of Muslims as containing an incorrect

[1] For a full account of the views of these modern Mu'tazilas, see *Faith of Islám* (3rd ed.), pp. 219—26.

of their religion. It contradicts some e plainest passages in the Qur'án.

Feasts and Fasts of Islám

se are numerous but only one or f the principal can be described.

arram.—Muharram, the name of the first month of the Muslim year, has now become the name by which are known the days of mourning spent by the Shí'ahs in commemoration of the martyrdoms of 'Alí and of his sons Hasan and Husain. The ceremonies differ in different countries.

Some days before the feast, the 'Áshúr Khána (ten day house) is prepared. A spot is marked where the bonfire is to be lit. Every night during the festival these fires are kindled, and the people, both old and young, fence across the fire with swords or sticks, or jump about hundreds of times calling out 'Alí! Noble Husain, Bridegroom! Friend!'

The Ta'zias, or Tábúts, are structures made of bamboos covered with tinsel and profusely ornamented. They are intended to represent the tomb erected on the plains of Karbala over the remains of Husain. Large sums are sometimes spent on these Ta'zias. At the back of the Ta'zias are laid articles similar to those supposed to have been used by Husain at Karbala—a turban of gold, a rich sword, a shield, a bow and arrow. The usual standard is that of a hand placed on a pole. This is emblematic of the five members who composed the family of the prophet, and is the special standard of the Shí'ahs.

Every evening large crowds of people assemble in the 'Áshúr Khánas. A band of singers chant the Marthiya, a poem in honour of Husain. At each pause the hearers beat their breasts and say, 'Husain! Husain!' After this the Wáqi'a Khán (narrator of events) ascends the pulpit and gives a graphic account of the death of Husain. Sometimes he becomes very excited, and the audience is stirred up to great enthusiasm. The hearers sway their bodies to and fro, crying out, 'Alí! Alí! Husain! Husain!' Each one beats his breast. This is done sometimes so vigorously as to cause blood to flow. This continues till they are well-nigh exhausted.

On the seventh day the 'Alam-i-Qásim is taken out in public procession. This is to represent the marriage of Qásim, the son of Hasan, to the favourite daughter of Husain, just before the death of the latter. The event is commemorated by the bearing of Qásim's standard in procession. The crowd shout out: 'Bridegroom! Bridegroom!' After going through the principal streets the standard is brought back to the 'Áshúr Khána. As the standard which represents Qásim is supposed to be a martyr it is then laid down, covered over, and treated as a corpse. Lamentation is made over it as for one dead.

The neza, a spear with a lime on the top, to recall to remembrance that Husain's head was thus carried about, is taken in procession. Another standard has the representation of a horse shoe, meant to remind the people of the swift horse of Husain. Vows are frequently made to this standard. Thus a woman may say to it. 'Should I, through your favour, be blessed with offspring I shall make it run in your procession.'

If two standards meet they are made to touch as if embracing. The Buráq, supposed to represent the horse sent by Gabriel for Muhammad on the night ascent to heaven, is also taken out.

On the tenth night the whole of th Ta'zias and standards are taken in pr cession. It is a scene of great confusi for men and boys run about disguised

all sorts of devices. Respectable Muslims should seek to put it down as a disgrace to their religion.

On the following day they kindle the fires, and say a Fátiha in each 'Áshúr Khána. After this the standards and Ta'zias are taken away to a large open spot near water, which represents the plain of Karbala. Another Fátiha is said, the ornaments are taken off the Ta'zias, and the frame-work is then cast into the water. The water reminds the people of the parching thirst which Husain felt before his death. The Ta'zias during the first ten days are supposed to contain the bodies of the martyrs; but now, being empty, they can be destroyed.

Indian Musalmáns have copied in their feasts many Hindu ceremonies. The procession of the Ta'zias and the casting them into the water is very similar to the procession at the Durga Puja. The oblations offered at different shrines are similar to those offered by the Hindus, such as rice, ghee, and flowers.

'Idu'l-Fitr.—The 'Feast of the breaking of the Fast' is the first day on which food is taken. On that day alms are given to Muslims before prayer is said in the Mosque. After hearing the sermon the people disperse visit each other and thoroughly enjoy themselves on the termination of the long fast. The Zanana rings with festive songs and music.

Baqr-'Id.—Or 'Ídu'd-Duhá 'The Feast of Sacrifice.'—This is the most important feast of the whole year. In Turkey it is called 'Ídu'l-Bairam, 'The Cow Festival.' The idolatrous Arabs had been in the habit of offering animals in sacrifice as a part of he concluding ceremony of the pilgrimage o Mecca. At the time when the Arabs ere sacrificing victims at Mecca, Muham-ad went forth from his house at Madína, d assembling his followers instituted Baqar-'Íd. Two young kids were brought before him. One he sacri and said: 'O Lord! I sacrifice th my whole people, all those who witness to thy unity and to my m O Lord! this is for Muhammad, a the whole family of Muhammad.' merit is obtained by all who keep this

If the victim is a camel it be placed with the head towards Mecca. Its front legs being bandaged together, the sacrificer must stand on the right hand side of the victim, and plunge the knife into its throat with such force that the animal may fall at once. Any other mode of slaying it is unlawful. The operator says: 'O God, from Thee and to Thee (I do this), in the name of God, God is Great!'

It is considered highly meritorious to sacrifice one animal for each member of the family; but as this would involve an expenditure which few could bear, it is allowable to sacrifice one victim for the household.

The advantages of observing this feast are thus set forth in a sermon:—

'Know, O servants of God! that to rejoice on the feast day is the sign and mark of the pure and good. Exalted will be the rank of such in Paradise, especially on the day of resurrection will they obtain dignity and honour.

'If you sacrifice a fat animal it will serve you well, and carry you across the Sirát (the bridge across hell). O Believers, thus said the Prophet, on whom be the mercy and peace of God. 'Sacrifice the victim with your own hands; this was the Sunná of Ibrahim, on whom be peace.'

One explanation of the feast is that it is in memory of Abraham attempting to sacrifice Ishmael, but that Gabriel substituted a sheep for the lad.[1]

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[1] The chapters on the Doctrines, Duties, and Feasts, of Islám are chiefly abridged from Sell's *Faith of Islám*.

UHAMMAD'S PROOF OF HIS MISSION

hammad allows that the prophets e him worked miracles to show that were sent by God. He himself repeatedly acknowledges that he had not that power. In Súratu'l-'Ankabút (xxix) 49, it is written: 'Unless a sign be sent unto him from his Lord we will not believe. Answer, "Signs are in the power of God alone; and I am no more than a public preacher."' The following reason is assigned for his inability in Súratu Bani Isrá'íl (xvii) 61: 'Nothing hindered us from sending him with miracles except that the former nations charged them (the prophets who came with miracles) with imposture.'

It is true that Muslim writers contend that the Qur'án attributes some miracles to Muḥammad. The three principals are the splitting of the moon, the night journey, and the conversion of the jinns; but there is no proof whatever of these alleged miracles.

The Ḥadíth, or Traditions, ascribe numerous miracles to Muḥammad; but this is directly contrary to his own declarations in the Qur'án.

Muḥammad founded his claim as a prophet on the alleged excellence of the Qur'án. In Súratu'l-Húd (xi) 16, it is written: 'Will they say he hath forged the Qur'án? Answer, Bring therefore ten Súras like unto it, forged by yourselves.' This is not a satisfactory argument. In almost every country there is a book which is confessedly the best in the language. No other Sanskrit poet equals Kalidasa; no other Greek poet can be compared with Homer; among English poets Shakespeare is unrivalled. Suppose Shakespeare claimed inspiration for his work, and said to the people in proof of it: 'Bring ten dramas like unto mine forged by yourselves;' would this be accepted?

The Arabs do not know any language but their own. Although the Qur'án may be incomparable in Arabic it does not follow that it is the best book in the world. For any one to form an opinion he would require to know the most esteemed books in other languages.

An examination of the Qur'án itself disproves its claims. The effects of Islám are another test. These points will now be considered.

The Sources of the Qur'án

Muslims do not consider the Qur'án as in any sense the composition of Muḥammad. His constant claim is that it is a revelation given to him, word for word, through the medium of the angel Gabriel. It is generally supposed to be eternal lik God Himself. This belief partly arise from Muslims not being acquainted witl other religious books which were written before the Qur'án.

The Ka'ba was a heathen temple, the black stone was worshipped, and pilgrimages were made to Mecca centuries before the time of Muḥammad. There is a tradition that the Khalífa 'Umar, looking towards the black stone, said: 'By God, I know that thou art only a stone, and canst grant no benefit, canst do no harm. If I had not known that the Prophet kissed thee, I would not have done so, but on account of that I do it.'

At first Muḥammad made Jerusalem hi Qibla, expecting to gain over the Jev who were numerous; but failing in th he changed it to Mecca, to secure t Arabs. He also adopted the Arab pilgri ages and sacrifices.

To drink of the well Zamzam is considered highly meritorious. The water is sent to distant countries in earthen jars, covered with basket-work, and sealed by the Zamzami. Religious men break the Ramaḍán fast with it, apply it to their eyes to brighten vision, and take a few drops at the hour of death. This is a heathen superstition, just as the Hindus send jars of Ganges water, or as wells are considered holy in different countries.

Muḥammad was a good poet and part of the Qur'án is his own creation; but it contains numerous stories taken from Jewish and Christian sources.

Muslims divide the Bible, or Christian Scriptures, into three parts; the Taurát, (the books of Moses), Zabúr (the Psalms), and Injíl, the Gospel. There is no evidence that Muḥammad had access to the Christian Scriptures. There is but one quotation from the Bible in the Qur'án—Súratu'l-Anbiyá' (xxi) 105: 'And now have we written in the Psalms after the promulgation of the law, that my servants the ghteous shall inherit the earth.'

Just as the Muslims have their Sunnat in addition to the Qur'án, so the Jews had their Talmud containing laws and traditions. Among Christians also there arose numerous legends which were handed down and believed by the ignorant.

The people of Mecca again and again charged Muḥammad with being himself the author of the Qur'án. They accused him of having confederates, and even named foreigners who assisted him, as Salmán the Persian, (Salmán al-Fárisi) and the Christian monk Sergius, whom Muslims call Buhairah. In Súratu'n-Naḥl xvi) 105 it is acknowledged: 'We also now that they say, verily a certain man acheth him to compose the Qur'án.' It is likewise asserted that he wrought up ne stories of the ancients, 'and produced m as a Divine revelation. Whole chapters of the Qur'án, as the 7th, [illegible] and 26th are devoted to the refutati[illegible] this charge.

Learned men have proved the accu[illegible] of the Meccans to be true. Many [illegible] in the Qur'án are found in the Ta[illegible] Islám is a compound of Arab id[illegible] with the Judaism of the Talmud, [illegible] the apostleship of Jesus Christ and Muhammad.

The Teaching of the Qur'án

'The great merit of Muḥammad,' says Osborn, 'is that among a people given up to idolatry, he rose to a vivid perception of the unity of God and preached this great doctrine with firmness and constancy amid ridicule and persecution.' 'Being also a master in eloquence,' says Muir, 'his language was cast in the purest and most persuasive style of Arabian oratory. His fine poetical genius exhausted the imagery of nature in the illustration of spiritual truths.' The Súratu'sh-Shams (xci) is an example :—

By the Sun and his noonday brightness!
By the Moon when she followeth him!
By the Day when it revealeth his glory!
By the Night when it enshroudeth him!
By the Earth and Him who spread it forth!
By a soul and Him who balanced it,
And breathed into it its wickedness and its piety
Blessed now is he who hath kept it pure,
And undone is he who hath corrupted it!

The Qur'án acknowledges the greatness and goodness of God. The following are specimens :—

'God! there is no God but He; the living, the Eternal. Slumber doth not overtake Him, neither sleep. To Him belongeth whatsoever is in heaven and on the earth. The preservation of both is no weariness unto Him. He is the high, the mighty.'

'If ye count the favours of God, ye shall not be able to reckon them up; for God is gracious and merciful.'

[torn]e sinfulness of man, the necessity [torn]th, the duty of prayer, the judgment [torn] men at the last day, are other [torn]s which are inculcated. The Fátiha [torn]. 33) is a prayer which can be [torn]ed by all.

[torn] is not enough, however, that a [torn]n should contain some great truths and excellent moral maxims. Muslims do not acknowledge Hinduism to be the true religion, yet it is possible from its sacred books to extract some noble descriptions of God's greatness as well as beautiful precepts. The question is: are there other things also contained in them which prove that they are not from God? This will now be considered so far as the Qur'án is concerned.

1. **The exaggeration of the Qur'an.**—The simple narratives of the Bible are distorted and magnified to an incredible degree. The Bible says that Solomon employed the people of Tyre, who were skilful workmen, to assist him in building the temple. The Qúr'án says, in Súratu'l-Anbiyá " that the wind was subject to Solomon, that devils dived for him and did other work. In Súratu'l-Baqara (ii) 261, it is said that Ezra, or 'Uzair, and his ass died for a hundred years and were then raised to life. The Bible says that God gave the Ten Commandments from Mount Sinai. The Qur'án says in Súratu'n-Nisá' (iv): 'We lifted the mountain of Sinai over them.' The Muslim Tradition is that when the Israelites refused to receive the law of Moses God tore up the mountain by the roots, and shook it over their heads to terrify them into compliance. This is a miracle somewhat like that of the Hindus, who say that Krishna took up the mountain Govardhan and poised it on his finger.

2. **The Qur'an contradicts Science.**—In Súratu'l-Kahf (xviii) 84 it is said that Dhulkarnain 'came to the place where the sun setteth; and he found it to set in a spring of black mud.' In Súratu'l-Hijr (xv) 17, 18, devils are said to be driven away by stones, and shooting stars are flames darted at devils who are 'listening by stealth' to what is said in heaven. In Súratu'n-Nahl (xvi) 15, it is said that God threw mountains upon the earth, firmly rooted, lest it should move.

3. **The religion of the Qur'an not suited to be universal.**—Muhammad was an Arab, who had never travelled far beyond his native country, and was unacquainted with geography. All Muslims, who have the means, are bound to make a pilgrimage to Mecca. This the Arabs might do, but it is impracticable when required of a world-wide religion. Muhammad lived in a country where the days and nights are nearly equal all the year round. During the Ramadán, Muslims are to fast from the early dawn, when they can distinguish a white thread from a black one, till the same test in the evening. In countries to the far north the sun does not set for some weeks, but seems only [torn] make circles through the sky. It wou[torn] be death to observe the Ramadán.

4. **The Qur'an teaches fatalism.**—The Hindus believe that every man's fate is written by Brahmá on his head, and Muslims have much the same creed. Súra 87 (Most High) says: 'The Lord hath created and balanced all things, and hath fixed their destinies, and guided them.' Súratu't-Tauba (ix) says: 'By no means can aught befall us, but what God ha[torn] destined for us.' Súratu Ibráhím (xiv[torn] says: 'God misleadeth whom He wil[torn] and whom He will He guideth.'

Muslims believe that whatever h[torn] or shall, come to pass in this wo[torn] whether it be good or bad, proceeds [torn]tirely from the Divine will, and [torn] been irrevocably fixed and recorded [torn] preserved tablet.

It is true, as already stated, that some passages of the Qur'án seem to attribute freedom to man; but others teach a clear and distinct fatalism. The followers of Muḥammad have no knowledge of God as a loving Father. The Rev. Canon E. Sell says:—

'As the system became more complex and dogmatic—a very necessary result of its first principles—men lost the sense of the nearness of God. He became an unapproachable being. A harsh unfeeling Fate took the place of the Omnipotent Ruler. It is this dark fatalism which, whatever the Qur'án may teach on the subject, is the ruling principle in all Muslim communities. It is this which makes all Muḥammadan nations decay. Careless of self-improvement, heedless of the need of progress, the Muslim nations, still independent, are in all that relates to the higher aspects of intellectual and civilized life far behind the nations of the west.'[1]

As an illustration of the effect of Islám in making Muslims careless, Canon Sell quotes the following from the poet Faiḍi:—

'Before thou and I were thought of, our [fr]ee-will was taken from our hands; be with[o]ut cares, for the Maker of both worlds settled [o]ur affairs long before we were made.'[2]

Osborn thus shows its effects upon the government of Muslim countries:—

'The great bulk of the people are passive; wars and revolutions rage around them; they accept them as the decrees of a fate it is useless to strive against. All power passes accordingly into the hands of a few ambitious and turbulent spirits, unencumbered with scruples of any kind; animated by no desires except those of being rich and strong.'

Its effects upon the health of the people [ar]e equally disastrous. The plague is one [of] the most deadly of all diseases. It pre[va]ils now chiefly among Muḥammadans. [By] cleanliness it has been expelled from Europe, but Muslims regard it as se[nt by] God, and will not adopt measur[es to] eradicate it.

5. **Undue prominence to Almsgiving.** [The] Qur'án says, in Súratu Áli 'Imrá[n] 'Ye shall never attain unto righteo[usness] until ye gave in alms of that which y[e love].'

The saying is attributed to the Kh[alífa] 'Umar that 'Prayer carries us half-way to God, fasting brings us to the door of his palace, and alms procures us admission.' As among Hindus, indiscriminate Muslim charity produces very injurious effects.

6. **Sanction of polygamy and concubinage with unlimited divorce.**—A Muslim may have four wives at a time, and he may divorce or exchange them at pleasure. Ḥasan, the son of 'Alí, was called the divorcer, because he divorced his wives seventy or ninety times. When the leading men complained to 'Alí of the licentious practice of his son his only reply was that the remedy lay in their own hands, that was by refusing Ḥasan their daughters altogether.

A Muslim wife, says Sir William Muir, is 'liable to be cast adrift without the assignment of a single reason, or the notice of a single hour. While the husband possesses the power of divorce—absolute, immediate, unquestioned, no privilege of a corresponding nature has been reserved for the wife. . . . The power of divorce is not the only power that may be exercised by the tyrannical husband. In Súratu'n-Nisá' (iv) 33, authority to confine and to beat his wives is distinctly vested in his discretion.'[1]

The condition of a Muslim wife, according to the Qur'án, is much worse than that of a Hindu wife under the laws of Manu.

As if this were not enough, the Qur'án permits the Muslim to consort with all

[1] The Faith of Islám (3rd ed.), p. 277.
[2] Ibid, p. 277.

[1] *The Rise and Fall of Islám*, p. 44.

the female slaves he may be master of—such, that is, as have been taken in war, or may have been acquired by gift or purchase. These he may receive into his harem instead of wives, or in addition to them; and without any limit of number or restraint whatever, he is at liberty to cohabit with them.

Mr. H. G. Keene, in *The Turks in India*, thus shows the injurious effects of the Muslim system:—

'All Zanana life must be bad for men at all stages of their existence ..In youth, it must be ruin to be petted and spoiled by a company of submissive slave-girls. In manhood it is no less an evil that, when a man enters into private life, his affections should be put up to auction among foolish, fond competitors, full of mutual jealousies and slanders. We are not left entirely to conjecture as to the effect of female influence in home life, when it is exerted under those unenlightened and demoralizing conditions. That is, plainly, an element *lying at the root of all the most important features that differentiate progress from stagnation*.' [1]

The evils of polygamy are well known. This is shown by numerous proverbs on the subject. The Afghans say, 'Blessed is the man that has no wife!'

7. **The seclusion of women.**—The Qur'án, in Súratu'n-Núr (xxiv) 34, forbids women to appear unveiled before any member of the other sex, with the exception of certain near relatives. This law, coupled with other restrictions of the kind, has led to the greater or less seclusion of the hárem and Zanana.

The bright, refining elevating influence of women is withdrawn from Moslem society. Reforms fail to find entrance into the family, where alone they could take root, and germinate. The people among whom it prevails cannot get beyond a state of semi-barbarism.

At the same time it is allowed that this seclusion is necessary in consequence of the laxity of the marriage-tie. Every married woman can become the wife of any man she may captivate, if she can persuade her husband to pronounce a divorce. Muslims are, therefore, compelled to keep their wives closely confined or the foundations of society would be broken up.

7. **The sanction of slavery.**—Muḥammad, it is true, enjoined Muslims to treat slaves kindly; but they are under no obligation to release them. Slaves, mal[e] and female, Muslim, heathen, Jew [or] Christian, may be bought and sold lik[e] cattle. The female slaves, as alread[y] mentioned, are completely under th[e] control of their masters.

When the Christian nations of Euro[pe] were trying to suppress slavery Muslim[s] were its great supporters. Not long sinc[e] the Arabs converted a large portion [of] Central Africa into a slave-hunting groun[d]. A gang would surround a peaceful villag[e] of negroes, startle them by a sudden discharge of their guns, shoot any who attempted to defend themselves, pinion the arms of others behind their backs; fasten them together by the neck with cleft sticks, and then drive them, with the women and children, to the coast to be sold as slaves. Miles of road have been strewn with human bones; blackened ruins have taken the place of peaceful villages; and large areas of the country robbed of its population. British occupation has however remedied this in a great measu[re] and it is to be hoped that all traces [of] such terrible practices will soon disappear.

8. **Intolerance.**—At Mecca Muha[m]mad, surrounded by enemies, tau[ght] toleration. He was simply a teacher o[f]

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[1] Quoted by Sir William Muir, *The Rise and Decline of Islám*, p. 45.

missioned to deliver a message. Even for a time at Madína he was moderate. He says in Súratu'l-Baqara (ii) 257. 'Let there be no violence in religion.' But it was very different when his power was established. When the Muslim armies went forth to attack the surrounding nations, they offered them three alternatives, **Islam**, the **Sword**, or **Tribute**. The first brought immediate relief. Acceptance of the faith not only stayed the enemy's hand, and saved from the dangers of war, but associated the convert with his conquerors in the common brotherhood and in all the privileges of Islám.

A case has already been mentioned. Vhen Abú Sufyán said that he was in 'oubt whether Muhammad was the apotle of God, 'Abbás said to him, 'Become Masalmán and say "There is no God ut God, and Muhammad is the prophet f God," or your head shall be cut off. Ipon this Abú Sufyán made the confes-on. 'The sword,' says a great Muslim et, 'is a surer argument than books.' radition says that 'the sword is the key of Paradise and of Hell. The least drop of blood spilt in the way of God, as it is called, is most acceptable to Him. Súratu Muhammad (xlvii) 4—9 contains the following:—

'When ye encounter the unbelievers, strike off their heads until ye have made a great slaughter among them; and bind them in bonds; and either give them a free dismission afterwards, or exact a ransom; until the war shall have laid down its arms. And as to hose who fight in defence of God's true eligion, God will not suffer their works to erish; he will guide them, and dispose their art aright, and he will lead them unto radise, of which he hath told them. O true evers, if ye assist God by fighting for his ion, he will assist you against your nies, and will set your feet fast; but as for the infidels, let them perish; and their works shall God render vain.'

Among fanatic Muslims, it is an act of merit to kill an infidel. A sick Afghan will sometimes make a vow to do this if he recover. Justice Norman and Lord Mayo were assassinated by men whom they had never seen before.

Súratu't-Tauba (ix) 29, contains the following directions about those to whom the Scriptures have been given, viz., Jews and Christians:—

'Make war upon such of those to whom the Scriptures have been given as believe not in God, or in the last day, and who forbid not that which God and His apostles have forbidden, and who profess not the profession of the truth; until they pay tribute (jizya) out of hand, and they be humbled.'

According to the 'Ordinances of 'Umar,' the dresses of both sexes of Jews and Christians must be distinguished by broad stripes of yellow; they are forbidden to ride on horseback, and if mounted on a mule or ass, their stirrups must be of wood. Their children must be taught by Muslim masters, and none of them, however well qualified, can rise to any high office. In Turkey the evidence of a Christian against a Muslim was not received. Christians are subjected to many other indignities. That they should have retained their faith for centuries in spite of such treatment is to their credit.

Under Muhammadan rule for a Muslim to become a Christian the penalty is death. In Persia missionaries were lately forbidden to preach to Muslims. Religious liberty is unknown where Islám is the creed of the majority.

9. **The Effects of Islam.**—The state of countries professing a religion is one evidence of its origin. Look at the Muhammadan world. The Afghans are notorious for their treachery and blood-feuds. Persia is covered with ruins. The condition of

the Arabs has already been described. An Indian Musalmán who visited Turkey wrote thus to the *Lucknow Times*: 'The Turkish nation is steeped in apathy and mental languor. You seek in vain for any signs or progress. The administration of justice could not have been worse than it is. Neither the Muhammadan nor any other law is observed.' The salaries of officials are sometimes years in arrears. They depend for keeping up their position upon grinding the faces of those who are below them. The Sultan is said to have 700 women in his seraglio, and the expense is enormous. There are prviorces in Turkey, which are among the most fertile in the world, reduced to desolation from misgovernment. Morocco in Northern Africa is the home of ignorance and bigotry. The atrocities of the Arabs in Central Africa have been described.

'When Islám,' says Osborn, 'penetrates the countries lower in the scale of humanity than were the Arabs of Muhammad's day, it suffices to elevate them to that level. But it does so at a tremendous cost. It reproduces in its new converts the characteristics of its first—their impenetrable self-esteem, their unintelligent scorn, and blind hatred of all other creeds. And thus the capacity for all further advance is destroyed; the mind is obdurately shut to the entrance of any purer light.'

It is true that for a time, under the Khalífas of Baghdad, Muslims attained a certain degree of civilization; but this was mainly from the translation of Greek books. In Spain also contact with Christians led to some measure of enlightenment, but when driven back to Africa they relapsed to their former condition.

Osborn says:—

'No permanent dwelling-place can be erected on a foundation of sand; and no durable or humanizing polity upon a foundation of fatalism, despotism, polygamy, and slavery. Where Muhammadan States cease to be racked by revolutions, they succumb to the poison diffused by a corrupt moral atmosphere.'

10. **The Abrogation of Passages.**—It is part of the belief of Muslims that certain passages of the Qur'án are mansúkh, or abrogated by verses revealed afterwards, called násikh. This is taught by Muhammad in the Súratu'l-Baqara (ii) 100: 'Whatever verses we (God) cancel or cause thee to forget, we bring a better or its like.' Jalálu'd-Dín says that the number of abrogated verses has been variousl[illegible] estimated at from five to 500. He gives [illegible] list of twenty verses which are acknow[illegible]ledged by all commentators to be abro[illegible]gated.

Muslims assert that the Qur'án w[illegible] originally written in heaven, that it [illegible] the word of God. A man makes mistak[illegible] and requires to correct them; but such [illegible] not the case with God. God has inf[illegible] wisdom and cannot contradict Hims[illegible]

Muhammad professed to have a revela[illegible]tion, through Gabriel, whenever it suite[illegible] his purpose. Muir says:—

'Messages from heaven were freely brought forward to justify his political conduct, equally with his religious precepts. Battles were fought, wholesale executions inflicted and territories annexed, under pretext of the Almighty's sanction. Nay, even baser actions were not only excused, but encouraged, by the pretended Divine approval or command. A special license was produced allowing Mahomet a double number of wives; th[illegible] discreditable affair with Mary the Coptic slav[illegible] was justified in a separate Súra; and t[illegible] passion for the wife of his own adopted s[illegible] and bosom friend was the subject of [illegible] inspired message in which the Proph[illegible]

* *Islám under the Arabs*, pp. 34-5.

scruples were rebuked by God, a divorce permitted, and marriage with the object of his unhallowed desires enjoined!'

Causes of the Early Success of Islám

Muslims sometimes adduce the rapid spread of Islám as a proof of its divine origin; but other explanations may be given, some of which will be mentioned.

1. **It was suited to the Arabs.**—Osborn says:—

'The predominant characteristics of the ancient Arab were an almost inconceivable vain-glory and self-conceit. He was never veary of contemplating and boasting of his wn perfections. Muhammad was precisely the rophet to win such a race. The Arab gloried n his language; Muhammad declared that it as a Divine language—the decrees of God ıd been written in it from all eternity. The ab gloried in the traditional practices and stoms of the desert—murder, predatory war, very, polygamy, concubinage. Muhammad pressed upon all these usages the seal of a ... sanction. The Arab gloried in the ...ness of Mecca. Muhammad affirmed it to e the single portal whereby men could enter nto Paradise. In a word, he took the Arab people just as he found them, and declared all that they did to be very good and sacred from change. The fancied revelation gratified the vanity of the Arabs, but it pronounced on them a sentence of perpetual barbarism. Such as they were when the Prophet lived, such are the Arabs now. Their condition is proof that Islám is incapable of elevating a people to a higher level.'[1]

It has been well said that 'the god of Muhammad spares the sins the Arab oves.'[2]

2. **The hope of plunder and conquest.**—A arned German writer says:—

'The Musalmán power under the first four Caliphs was nothing but a grand religio-political association of Arab tribes for universal plunder and conquest under the holy banner of Islám.... On pretext of spreading the only true religion, the Arabs swallowed up fair provinces lying all around; and, driving a profitable business, enriched themselves simultaneously in a worldly sense.'

3. **The influence of the three alternatives—Islam, the Sword, or Tribute.**—This has been already noticed.[1]

4. **The expectation of Religious Merit.**—All who died 'fighting in the ways of the Lord' were to be richly rewarded, whilst those who drew back were to be sorely punished. — See Súratu'l - Fath (xlviii) 16, 17.

With such hopes and fears, it is not surprising that Islám should have made such rapid progress.[2]

DUTIES OF INDIAN MUSALMÁNS

There are fifty-seven millions of Muslims in India. We are all by creation children of the same great Father in heaven, and should seek each other's good. But our welfare depends far more upon ourselves than others. The Queen's proclamation places all the inhabitants of India upon an equality. None are to be favoured or molested on account of their religion. Government will give appointments to qualified Muslims as readily as to Hindus or Christians, but an incompetent man will not be selected simply because he is a Muslim. Intelligent Muslims allow that this is just, and urge their fellow-religionists to qualify themselves. There is plenty of talent among Muslims; what they require is well-directed industry.

Life of Mahomet, Vol. IV, p. 318.

...ote.—This chapter is largely indebted to *The ...n*, by Sir William Muir, S. P. C. K. 2*s*. 6*d*.

...*lám under the Arabs*, pp. 90, 92.

[1] It is only fair to say that in many cases in after years Islám has been propagated by peaceful means.

[2] For further remarks on this head see *The Rise and Decline of Islám*, by Sir William Muir, C. L S Book Depôt, Madras, Price 6 pies.

Some of the duties of Indian Musalmáns will now be briefly noticed.

1. **Useless Expenditure should be avoided.**—The Muhamadan Educational Conference held at Lahore in 1888 justly reprobated 'the growth of certain evil and objectionable customs among them, and they have consequently become so poor and penniless that their estates are, day after day, slipping out of their hands.' It was resolved 'that expenditure on occasions of marriages and deaths be restricted within certain limits.'

2. **Muslims should be willing to labour, and not depend so much on charity.**

3. **Muslims should receive an education that will fit them for employment.**—There is the well-known illustration of frogs in a well supposing what they see to be the whole world. In Calcutta there is a Madrassa, or College for Muslims. Sir W. W. Hunter thus describes the learning and feelings of the students not very long ago:—

'At the end of seven years the students know certain books by heart, text and interpretation; but if they get a simple manuscript beyond their narrow curriculum, they are in a moment beyond their depth. Such a teaching, it may well be supposed, produces an intolerant contempt for anything which they have not learned. The very nothingness of their acquirements makes them the more conceited. They know as an absolute truth that the Arabic grammar, law, rhetoric, and logic, comprise all that is worth knowing upon earth. They have learned that the most extensive kingdoms in the world are, first Arabia, then England, France and Russia, and the largest town, next to Mecca, Madína, and Cairo, is London. *Au reste*, the English are Infidels, and will find themselves in a very hot place in the next world.'[1]

Government prescribes certain qualifications for its service; Muslims must try to acquire these if they would hope to be successful.

In North India more officials are Muslims than Hindus; in other parts of India the reverse is the case. One reason of this is that in North India they know the vernacular; while in other provinces they neglect its study. Government cannot appoint officers who have not a good knowledge of the language of the people.

A better English education is also required. Sir Syed Ahmed is endeavouring to give this at the Alighur College but it may be obtained in all the principa cities of India.

4. **Muslims should seek to obtain an intelli gent knowledge of Religion.**—The Qur'án read and prayers are repeated in Arab At a meeting of the Anjuman-i-Islá of Dindigul, held on the 26th Jan 1889, Maulavi Mustafá Sáhib said he regretted to 'observe that i Presidency, nay, in the whole of Ind Qur'án was taught by rote, witho least comprehension of its co During the month of Ramad whole of the Qur'án was recited mosques in the presence of a large ...n bly of Muhammadans, not one-fourt of whom understood one sentenc correctly.' 'Abdu'l-'Alí Sáhib said tha it 'was the general practice to read th Qur'án like a parrot.'

A great deal of Muslim worship is mer formalism—great attention is paid t outward observances, while the true spirit of prayer is wanting. Sir W. W. Hunter mentions the following as having occurre in the Calcutta Madrassa:—

'Not long ago, as the English Reside Professor was going his evening rounds, heard a tumult in the students' rooms. "Y religion is all wrong" (tumhára ímán thík and similar phrases resounded throu corridors, and fierce were the denur on all sides. He hurried to the sce uproar, and found that one of the s

[1] *The Indian Musalmáns*, p. 207.

had discovered in a law-book that during prayer the heels should be joined, else the petition has no effect in heaven or on earth. Those who had said their prayers with unclosed heels denounced the discoverer of the new mode as a pernicious heretic; while he and a little band of followers consigned all who prayed in the old fashion to the eternal torments of hell.' [1]

The great mass of Indian Musalmáns are as superstitious, if not more so, than their heathen neighbours. They have virtually adopted caste from the Hindus. Praying to Pírs and Murshids is not enjoined in the Qur'án.

Muslims should read the Qur'án in the vernacular and judge of it for themselves. They should also study the Christian Scriptures, Taurát, Zabúr, and Injíl. [illegible] Muslims allege that they have been [illegible]pted or changed, but they cannot [illegible]ny proofs. If asked at what period, [illegible]om, and in what manner they were [illegible]ted, they simply repeat the naked [illegible]on. There are copies of the New [illegible]ent still in existence written [illegible] century before the birth of [illegible]mad, and they agree with the present copies.

[illegible] Muhammad himself calls the Christian Scriptures 'the Book which God hath sent down,' 'the holy Furkán,' 'the Word of God.' Sir William Muir has published a valuable book, called *The Testimony borne by the Qur'án to the Jewish and Christian Scriptures*, in which every passage in the Qur'án relating to them is quoted both in Arabic and English. There is also an Urdu translation of the work.

The following are a few specimens.

Testimony to the Taurát.—Súratu'l-[illegible]ám (vi) 154:

[illegible]n we gave Moses the book complete [illegible]atever is excellent, and an explanation of every matter, and a direction and a mercy, that they might believe in the meeting of their Lord.'

The Zabúr.—Súratu'l-Anbiyá' (xxi) 105.

'And verily we have written in the Psalms after the Law, that my servants the righteous, shall inherit the earth.'

Súratu Bani Isrá'íl (xvii) 55.

'And verily we have bestowed upon some of the prophets more than upon others, and we gave David the Psalms.'

The Injíl or Gospel.—Súratu'l-Má'ida (v) 50.

'And we caused Jesus, the son of Mary, to follow in their footsteps, attesting the Scripture of the Taurát which preceded him; and we gave him the Gospel, wherein is guidance and light, which attests the Taurát that preceded it, and a direction and an admonition to the pious; that the people of the Gospel might judge according to that which God hath revealed therein, and he that doth not judge according to that which God h[illegible] revealed, verily they are the flagitious ones.'

No distinction is made between the Scriptures.—Súratu'l-Baqara (ii) 137.

'Say, we believe in God, and in what hath been revealed unto us, and in what hath been revealed unto Abraham, and Ishmael, and Isaac and Jacob, and the tribes; and in what hath been given unto Moses and unto Jesus, and in what hath been given unto the prophets from their Lord: we make no distinction between any of them; and unto Him are we resigned.'

Thus the Jewish and Christian Scriptures are praised as containing 'spiritual light and direction for mankind,' 'admonition and exhortation for the pious;' as a 'Guide and a Mercy;' as 'an explanation of every matter,' 'perfect and complete as to all that is excellent. What greater incitement to read them could Muslims desire than what is contained in the Qur'án?

[1] *The Indian Musalmáns*, p. 206.

5. **The Day of Judgment should be considered.**—The Qur'án rightly teaches that we must give an account of all our actions at the day of judgment. The most important of all questions is, how can we be saved on that day?

Many persons regard as sins only those crimes which are punishable by law, as theft, adultery, murder; but a man whose conscience is enlightened thinks very differently. Our thoughts, words, and actions proceed from the heart. A thought is like the seed, of which our words and actions are the fruit. To God our thoughts are as well known as our words. Every proud, angry, malicious, covetous, impure thought is known to Him, and is a sin.

If we would ascertain our true state, we must view ourselves, as it were, in the dazzling splendour of God's presence. A holy man of old said to God: 'Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.' Another confessed: 'We are all as an unclean thing; and all our righteousnesses are as filthy rags.' David, one of the writers of the Zabúr, says: 'Mine iniquities are more than the hairs of mine head.' Everyone who carefully and honestly examines his heart must make the same confession.

Many think that their supposed good deeds will be put into one scale and their evil deeds into another, and that they will be rewarded or punished as each preponderates. But this is a mistake. When a thief is tried before a judge will the excuse be accepted that last month he stole only on five days; on twenty-five days he lived honestly. Certainly not. In like manner supposed good actions will not counterbalance bad actions.

What are the supposed meritorious actions of Muslims which are to counterbalance their evil deeds? Fighting against infidels and almsgiving are two of the principal. In India Muslims expect merit only from the latter. Muslims hope that Muhammad will intercede for them at the last day. The preface to the *Bustán* calls Muhammad, 'The intercessor of people, the master of the day of judgment, the guiding teacher, and the lord of the last day.' The preface to the *Gulistán* calls him 'the mediator of both worlds.'

Muhammad was himself a sinner. This is repeatedly acknowledged in the Qur'án. In Súratu'n-Nisá' (iv) 105, it is said to Muhammad: 'Ask pardon of God, since God is indulgent and merciful.' In Súratu'l-Múmin (xl) 57, it is said: 'Ask pardon for thy faults.'

Tradition also represents Muhamm[ad] as seeking pardon for sin. The *Mis[h]qátu'l-Masábih*, X, Chapter iii, has t[he] following: 'Verily I ask pardon of [God] and turn from sin towards Him, [more] than seventy times daily.' 'I ask p[ardon] of God a hundred times a day.'

Some of Muhammad's last word[s] ... dying, were 'Lord, grant me ... 'pardon.'

One sinner cannot interced[e] ... other. There was only one ... Prophet, the Lord Jesus Christ. He ... the only intercessor in the Day ... Judgment.

The great difficulty is to reconcile God' Justice and Mercy. The Fátiha say that God is 'Merciful, the Lord of th Day of Judgment.' He is 'Merciful' therefore only can we be saved. We a[re] sinners, and if God does not, in ... mercy, pardon our sins, we cannot e[scape] hell. But how can God who is '... of the Day of Judgment' show ... to us sinners? Suppose a man has c[om]mitted murder however merciful ... Judge may be he is unable to s[how] mercy to him. He must judge accor[ding] to the law. Though he may love ... himself he must condemn the mu[rderer] to be hanged. We are all sinners, ...

every day. Who can reckon the number of our sins? Then how can God, one of whose names is al-'Àdil, the Just, the 'Lord of the Day of Judgment,' who at the last day will judge all men according to their works, how can He be also ar-Rahím, the Merciful?

The solution of this is found in the Injíl. It is written there that the Lord Jesus Christ gave his life for sinners; by his death He made atonement for sin, und by virtue of that atonement God can e merciful to sinners. For Jesus took he burden of our sins. He suffered the unishment which sinners deserved. By n we had become debtors to God; but sus paid the debt and freed us. Those ho rely on Him are freed from sin rough Him. Thus only through Jesus t can God, the 'Lord of the Day of nent,' be also merciful.

slims pray in the Fátiha, 'Guide us on the right path.' While it t to pray to God to guide us, ld also use the means to arrive owledge of the truth. If a man hut his eyes, and pray to God to steps this would be mockery. sons who do not search for the truth t similarly.

Muslim reader, you are most earnestly urged to study the Injíl for yourself, to ead the life of the Sinless Prophet, with rayer to God for his grace and guidance. ontrast His conduct and doctrines ith those of Muhammad. He forbade gamy and divorce, except for adultery. ved a life of spotless purity; He ot command his followers to spread ligion by the sword; but simply 'Go and teach all nations.' Love God and love to man were His two t commandments.

ne of the greatest errors of the Qur'án deny the death of Christ. Súratu'n- (iv) says that the Jews 'slew him neither crucified him, but he was represented by one in his likeness. They did not really kill him, but God took hi up unto himself.' The Qur'án here contradicts the Taurát, Zabúr, and Injíl, whic Muhammad allows were given by Go The Taurát and Zabúr foretold that Jes was to die; and in the Injíl we have a account of His death. God cannot co tradict Himself; the Taurát, Zabúr an Injíl must be true.

It is through the death of Christ Christians hope for pardon, and thro Him alone can God show mercy. Je says: 'I am the way, the truth, and t life, no one cometh unto the Fath (that is God) but by me.' There is other way to heaven. This is the tr Islám, or Surrender.

By rejecting Jesus Christ as the Saviour and denying His death Muslim hope to be saved by their own good works This doctrine is very pleasing to man' natural pride; but it has been shown t be impossible. 'All our righteousnesses are as filthy rags,' and clothed in the we cannot appear in God's sight. We need the spotless robe of Christ's righteousness.

The doctrine of the Trinity is a grea stumbling-block to Muslims. Christians hold as firmly as they do the unity of Go Many Muslims have erroneous ideas o the Trinity. Some suppose it to consis of God, the Virgin Mary, and Jesus. On the contrary the Three are: God, the Father and the Creator; God the Son, and Redeemer; and God the Holy Ghost, the Comforter. These Three, however, ar one God. This is acknowledged to be a great mystery; but there are many other mysteries which we cannot comprehend; as God's omnipresence, and omniscience, and His creating all things out of nothing. Truly understood, the doctrine of the Trinity is most glorious and comforting.

APPENDIX

Muslims are further recommended the following books which may be obtained from the C. L. S. Book Depot, P.O. Box 3, Madras :—

Inspiration	... ...	As. 2
The Qur'án Examined	...	„ 2
The Recension of the Qur'án	...	„ 8
The Four Rightly-guided Khalífas.		„ 6

The following books by the Revd. Canon Sell, D.D., M.R.A.S., should be read by those who really desire to understand Muhammudanism. They may all be obtained from the address given above.

The Faith of Islám	...	Rs. 5
Islám : Its Rise and Progress	..	As. 10
T[illegible] Religious Orders of Islám.		„ 12
The Historical Development of the Qur'án	... ...	Rs. 2

In this little book it is impos explain fully Christian doctri already mentioned, the Injíl sh specially studied. English Sc are supplied by the Madras Bible Memorial Hall, at the following r

		Price.	P
New Testament,	small	1½ As.	½
Do.	larger	3 As.	1½
Bible	small	4 As.	2
Do.	a little larger	5 As.	2½

They can be obtained, at ne same rates, at the Bible Deposi the principal cities of India. Ve New Testaments cost from 4 to 8

The *Mizánu'l-Ḥaqq* is also mended to be read. The price Urdu edition is 4 As. It is sold Tract Depôt, Allahabad, and Tract Depôts in Calcutta, Lah bay, and Madras.

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